

TWENTY-ONE
 L E C T U R E S
 O N
 D I V I N I T Y.
 I N T W O P A R T S.

P A R T T H E F I R S T.

Containing thirteen LECTURES, calculated to throw
 Light on the OLD TESTAMENT in general, but par-
 ticularly on the first six Books, by Observations drawn
 from the Hebrew.

P A R T T H E S E C O N D.

Containing eight LECTURES, on the Book of JOB, and
 on the CHURCH CATECHISM, adapted to the Capa-
 cities of grown up People.

BY THE REVEREND
 WILLIAM DIGBY, A. M.
 DEAN OF CLONFERT, AND RECTOR OF GEASHILL IN
 THE DIOCESE OF KILDARE.

*Search the Scriptures for in them ye think ye have eternal Life,
 and they are they which testify of me. JOHN V. 39.*

D U B L I N:

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P R E F A C E.

WHEN a man commences author, and ventures to put his name to his writings, one or other of these two objects he must be supposed to have in view, either his *own* benefit, or *that* of the public. If his object be the former, then it is to be presumed that he expects either reputation, or profit. If the latter, then his readers will expect on their parts, to find, either *entertainment*, or *information*.

In these lectures now laid before the public, all prospect of acquiring reputation and popular applause is given up. A consciousness of my own inability, has suppressed all expectations of that sort.

A competent fortune, equal to my situation in life, amply sufficient for all my wants, or desires, has effectually precluded all pecuniary considerations from becoming an object to me.

To attempt merely to entertain, and amuse the public, by any thing that I could lay before them, would argue too much of vanity and presumption; and were I even equal to such an undertaking, (which I feel, and allow I am not,) the subjects upon which these lectures treat, are too great and important, to admit of considerations of such a nature. It is not the *applause*, but the *welfare* of my fellow-creatures that I have at heart.

In vindication then for my thus presuming to appear in print, truth requires me to declare, that I am induced to it upon the flattering hope of being able to give some little information to the public, on a subject wherein their future welfare is materially concerned.

If I can be any way instrumental in justifying the ways of God to man—in explaining some important parts of his revealed word—if I can contribute to the correction and removal of some prevailing fashionable doctrines that appear to me inconsistent with, nay contrary to the Scriptures, and of course, dangerous to salvation; I shall deem myself amply repaid for all my labour. With objects like these in view, to apologize for writing, would be rather an affront to the understanding of my readers.

Having for many years past made the Hebrew Scriptures my principal study; having had the peculiar advantage of a father, whose steady attachment to the cause of religion, had long rendered him, the ornament and honour of his country in general, and of his own family in particular; whose knowledge of the Scriptures, and especially of the *Hebrew* language, first led me to that important study; and assisted and encouraged me in the prosecution of it: I hope the reader will pardon me for embracing the opportunity that now offers, of paying this just, this last tribute, to the memory of that truly great, learned and good man; who died in the 95th year of his age in July last, at the time when I was engaged in writing these lectures.

The

The reading of the Old Testament in the language in which it was originally written, cleared of the *points*, has emboldened me to hope, that what is here laid before the public may prove worthy of their serious attention. For as the preface to the book of Ecclesiasticus observes,

"The same things uttered in Hebrew, and translated into another tongue, have not the same force in them; and not only these things, but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken in their own language."

In the course of these lectures frequent mention will be made of the *Hebrew points*; which I shall here explain, for the satisfaction of those who do not understand the Hebrew language.

The *points* are certain small characters or dots, of modern invention; and now pretty generally allowed to have been forged by the Masoret-Jews, after the Jewish Talmud was framed, about the seventh century. (See Universal Hist. vol. iii. p. 453. Dub. 8vo. edit.)

These characters or dots, are added to the original Hebrew letters, under pretence of supplying the place of vowels, and settling the pronunciation.

The Hebrew language however, is not destitute of vowels, but they are not so much used in this, as in the modern living languages; and there are many Hebrew words without any vowels at all. But the vowels invented, and added to the sacred text, have materially perverted its sense and meaning—have changed, into an arbitrary,

trary, vague language, what was originally simple and determinate: such as might be expected, to come from its divine founder.

The Hebrew being now a dead language, the pronunciation is of no great consequence. It matters not for instance, what vowels you make use of, to express the three consonants *d, b, r*. The reading and sense is the same, whether you pronounce it *deber* or *dabor*, or with whatever other vowels you please; still the three radical letters which form that word are preserved: but the manner of pointing this word, in one place, with one set of vowels, and in another with another set, can, according to the rules of pointing, give senses directly contrary to each other.

It fares the same in many other instances; by which means the radical words are unnecessarily multiplied, and the simplicity and uniformity of the ideal language is materially injured.

The rejection of these *points*, restores the language to its original purity. This method is pretty generally pursued now, by those who study the Hebrew, and will be observed in the progress of these lectures.

It shall be the business of the first thirteen lectures, to endeavour to throw light on the Old Testament in general, but especially on the first six books to the end of Joshua; which closes a remarkable period of history, when the children of Israel had obtained a quiet settlement in the promised land. In the progress of which work, I hope I shall make it appear, that the Old Testament

tament is not that *obscure defective* book it has been sometimes taken for : that so far is it from teaching one doctrine, and the New another, it is the *foundation* upon which the New is built ; and contains the very essence of Christianity ; teaching a *Trinity in Unity*, *Redemption* of the world through *Jesus Christ*, and *Eternal Life* through him. It will, I think, also appear, that there never was a moment of time, from the creation of the world to this day, that God left mankind to collect from *natural* reason alone, the knowledge of *spiritual* things.

To such of my readers as would wish to search the original Scriptures themselves, for the evidence of their faith, no further motives need be insisted on, than, that all those sacred writings *were given by inspiration of God.* 2 Tim. iii. 16. That *they are they which testify of Jesus.* John v. 39. And to which both he, and his apostles appeal for the truth of his being the Messiah. And of this we may be well assured, that the more closely we study, and the more we meditate upon and digest those ancient Oracles, to which we are by divine authority referred ; the more clearly shall we see the truth of what is declared concerning them ; that they teach the very doctrines of the gospel, *Redemption* of the world, and *Eternal Life* through Christ Jesus.

The Bible was never intended to humour the pride and philosophy of the world ; it is adapted to the *unlearned* as well as to the *learned*. An humble and an honest heart, is perhaps the best key to unlock its sacred treasures. It is not a matter of science, calculated merely to amuse,
and

and entertain ; (although what book is there extant, that does entertain so much ?) but its great object is, to open to our view as much of the dispensations of Providence as is necessary for us to know ; or can contribute to our happiness here, or hereafter. To purify and refine our natures, and so, to qualify us for those joys that are prepared for us. It leads us to the knowledge of God and our Redeemer, as the surest guide to virtue and holiness. It fixes moral conduct upon its only sure footing, a vigorous and *lively faith* ; for of this we may rest assured, that purity of *faith*, begets purity of *conduct* : that the more we study the Bible, and the more firmly we believe those awful truths it has revealed to us, the more regular will be our lives ; better members shall we be of the community ; more amenable to the laws of our country ; less addicted to vice and idle pleasures, the distinguished characteristic of modern times ; less exposed to the seductions and misfortunes of the world, and of course, more happy even here.

The constant study and knowledge of that valuable book will insfil into our hearts the love of God, and the love of man. *On these two commandments hang all the law, and the prophets.* These alone will gain our admittance into the presence of God ; these alone can give us a relish for, and render us capable of enjoying the blessings and glories, that God has prepared for them that love him.

I advertized that the profit to arise from this work, should be appropriated to charitable purposes.

poses. Two-thirds thereof shall be laid out in books for the Charter Schools of Ireland, and the remaining third, for the poor of Geashill, my own parish.

To the large number of nobility and gentry, who have honoured my work with their names and subscriptions, I return my sincere thanks: relying on their goodness to pardon me for the liberty I took, in making particular applications, even to many, with whom I had not the honour of a personal acquaintance. I shall be highly flattered, and doubly happy indeed, if these lectures now laid before them, shall prove worthy of their serious attention, and kind indulgence.

To attempt to combat old received and established opinions—to propose explanations of momentous passages of Scripture, utterly different from the comments of men of approved knowledge and abilities, is an arduous, and may be deemed in me a presumptuous task; nor should any thing have tempted me to such an undertaking, and which I am persuaded will expose me to the censures of many, whose good opinion I should be sorry to forfeit, but a thorough persuasion, grounded on the most studious research, that I have, to the best of my judgment, advanced no doctrines, proposed no constructions, that have not the sanction of the *Bible*. To that tribunal I appeal; and I have also the satisfaction further to find, that the Articles of our religion are not in a single instance departed from; but in many instances strongly supported and enforced, as the reader may see, by comparing what is set forth in my lectures, with the thirty-nine Articles, which
are

are to be found at the end of the Common Prayer book. Let him particularly read the *first, seventh, ninth, tenth, eleventh, eighteenth, twenty-third, twenty-seventh, and twenty-eighth*, when the subjects therein treated of, are mentioned. The reader is further requested when he honours these lectures with an attentive perusal, to have the Bible before him, and to examine the passages to which he is referred.

This is not an age for voluminous, theological works. I have avoided many quotations; have passed over many particulars, that could have swelled this work to a second volume, and a double price. My object was to obtain a pretty general reading for my lectures; to invite and lead to the study and knowledge of the Old Testament; and to collect from the Bible in general, such a system of religious faith and practice, as is necessary to salvation.

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Stanford June 1780

LECTURES ON DIVINITY.

IN TWO PARTS.

PART THE FIRST.

LECTURE I.

CONTENTS.

The Creation of the World.—The Knowledge of Nature why revealed.—The Terms Lord,—Jehovah,—God,—Aleim,—Adoni,—explained.—Why not explained by our Saviour and his Apostles.

Retire and read thy Bible to be gay.

There truths abound, of sov'reign aid to peace,

If not inspir'd, that pregnant page had stood

Time's treasure and the wonder of the wise.

YOUNG.

I*N the beginning God created the heavens, and the earth. Gen. i. 1. What a grand and awful scene doth the first chapter of the Bible exhibit to the view ! In what sublimity of language,*

B

doth

doth Moses, the most ancient of historians,—the greatest of philosophers,—and wisest of legislators,—describe the creation, and formation of the universe! What an idea doth he convey of that almighty power, who at his *Word*, called into existence, the sun, moon, and stars, the earth, and all that it inhabit!

The account of the creation of the universe, given us in the first chapter of Genesis, though short, contains in it matter, that would fill volumes. Moses, the inspired writer, was but the instrument to convey to us those truths, which were dictated to him by the Spirit of God.

Without divine instruction, man never did, nor could attain to any certain degree of knowledge in the works of nature or of grace. This is what the Scriptures have declared. *The things of God knoweth no man, but the Spirit of God.* 1 Cor. ii. 11. And what can be conceived more fit, and reasonable than this; that he who first created, and formed the universe, he who best knows the wants of his creatures, should begin his gracious revelations, with describing, and explaining to us the works of his almighty power? This is the medium, by which he instructs us in the invisible things of himself. It is by sensible objects alone, that we are enabled to form ideas of spiritual things. This is the ladder by which we are to ascend from earth to heaven. *That which may be known of God, is manifest in men; for God hath shewed it unto them. For the invisible things of him, from the creation are clearly seen, being understood by the things that are made; even his eternal power, and*
godhead.

godhead. Rom. i. 19, 20. It was not within the power of our natural faculties, to have discovered the truths of God, without divine instruction; and the method which almighty power has chosen, to convey to us this divine knowledge, is by the help of created objects; he has therefore first instructed us in the *natural* world, that through it we might be led to that of the *spiritual*.

St. Paul tells us; *now we see through a glass* (a mirror) *darkly, in an enigma*, where one thing corresponds with, or is the representative of another, which bears some resemblance to it. The mirror through which we look in this life reflects the images of heavenly and spiritual things, in an *enigmatical manner*; invisible things being represented by visible; spiritual, by natural; eternal, by temporal. But hereafter we shall see things plainly, as they are; *face to face*.

The true knowledge of nature then, being of so much moment to us, the business of this my first lecture shall be, to look a little into, and enlarge on the mosaic account of it. If Moses was an inspired writer, (and no man who embraces christianity can withhold his assent to this truth,) then, whatever account he hath given of the creation, must be true. For to suppose him giving an history, founded on erroneous principles, accommodated to the ignorance and superstitions, of the times, and countries, in which he wrote; would be utterly unworthy of the character of an *inspired* writer. If he derived his knowledge from the fountain of all wisdom and truth; (and it is repeatedly declared

by our Saviour, and his apostles, that he did,) then, whatever assertions he makes must be true. No mistaken facts, no false philosophy, or astronomy, can be supposed to fall from his pen, without impeaching at the same time, the excellency of the religion he was employed to establish, and the authority of its divine founder.

If, again, the universe be the workmanship of infinite power and wisdom, it must completely answer the design and purpose of its Creator. His wisdom has designed and disposed; and his power has executed, whatever was necessary to make the work of his hands complete.

The same power that first created, still preserves the universe. The revolutions of the heavenly bodies, their motions, and distances; the successions of day and night, variety of seasons, and other phenomena of Nature, are just the same now, that they were thousands of years ago, and shall ever continue so, until the power, which first formed and directed them, shall ordain it otherwise.

The almighty hand, which first made the world, created also material agents, mechanically to act, uphold, and direct it. They must uniformly and invariably adhere to the laws prescribed to them; conduct, and carry on the machinery of nature, in the manner ordained by the Creator. He *only* can change, annihilate, or destroy, *that* material system, to which he first gave Being. Not the smallest deviation from the ordinary course of nature can take place, without his divine permission, or appointment. This permission

permission he *can* grant, and the Scriptures have given many instances of his having done so.

This world being the workmanship of *God*, of the *Lord God*; these two important, awful words, being so familiar to our ears, and yet so little understood; so repeatedly made use of in the Bible; and so much depending upon their true signification; it will be expedient, before I proceed in this work, that they should be fully explained. I know of nothing more essential to the understanding of the revealed word of God, than their being properly defined, and remembered.

The word translated *God* is, in Hebrew אלהים Aleim, the radical word is אלה to interpose, to mediate. And the most eminent of all interpositions being performed by an oath, hence אלה so frequently occurs, and signifies an oath, to swear: and in every place in the Bible where אלהים is used, (and it is to be found several thousand times) it is plural, though seldom translated so, and signifies persons, engaged in an oath, covenanting under the obligation of an oath. (See Leigh's Crit. Sacr.) It is a word, descriptive of *office*, and not of *nature*; and is applied to the ever-blessed Trinity; representing them under the obligation of an oath, in favour of lost mankind; which it shall be a material part of these lectures further to explain. And when, in the first verse of the Bible, we are told that the *Aleim created the heavens, and the earth*, we have the comfortable assurance, that the persons who created this world, are the persons who have *covenanted* to redeem it.

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On the other hand, the word translated here *Lord*, is in the original, *Jehovah* יהוה, which is always *singular*, and is applied to *nature*, and not to *office*, it belongs to the divine nature *only*. It literally means *self-existence*. It is a word liable to no dispute, or equivocation; it belongs to the unity of the Godhead, to the self-existent Being, and to no other. It is *absolute*, and has no relation to any other Being or substance. And when joined to the word *Aleim*, which is always *plural*, (though seldom translated so,) conveys to us the doctrine of a *Trinity*, in *Unity*.

The word *Jehovah* is no where in Scripture applied to any Being but the one supreme Creator, and Governor; but the word *Aleim*, joined to it, shews, (what the whole tenor of Scripture confirms,) that this one *Jehovah*, one divine substance, exists in a plurality of persons: as in the progress of this, my first lecture, will more fully appear. Had the original words been first explained by the translators of the Bible, and afterwards given, (instead of those of *Lord*, and *God*,) as set forth above; the reader would not be at a loss to know, the import of many passages, which are not now so clear to him. *Aleim*, for instance, is only in a few places, translated in the plural number, which, when once explained, it might, and ought always to have been, consistently with the unity of the godhead.

Had the word *Jehovah* been always inserted in the translation, where the word *Jehovah* is in the original, instead of the word *Lord*, the reader would at once see where the divine *essence*,
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the *self-existent Being*, was spoken of, and where not. Whereas the translators of the Bible misled by the *Septuagint*, sometimes translate *Jehovah*, *Lord*, and sometimes *God*.

Great allowances however, must be made, nay great praise given to our translators, for that excellent work of theirs; considering the disadvantages under which they laboured. The times had just emerged out of darkness and ignorance; the reformation of our church from the errors of popery was not yet completed; they read the Hebrew in the manner taught by the Jews, who are themselves blind guides; there was no other way then in use, of arriving at the knowledge of the original language, but by reading it with the points, which are now pretty generally allowed to have been calculated to pervert the Scriptures.

The word *אֲדֹנִי Adoni*, which properly signifies *Lord*, is a relative word, and bears particular regard to subjection, and as such, belongs to the second person in *Jehovah*, who is our Lord and Governor. This word is often joined with *Jehovah*, particularly in the Psalms, where both words are translated *Lord*, which convey an odd, unmeaning idea—*The Lord the Lord—O Lord our Lord—The Lord said unto my Lord*. Again in other places, and particularly in Ezekiel, *Jehovah* when joined with *Adoni*, is translated *God*, and sometimes again, in the very same verse, when not joined with *Adoni*, it is translated *Lord*; which is enough to mislead the reader.

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The word *Jehovah*, is never applied to any, but the one true supreme Governor. The word *Aleim*, is frequently applied to the gods of the idolaters. The great contest between the worshippers of *Jehovah*, and those who worshipped the heavens, under the name of *Baal*, was, which were *Aleim*. Ahab had forsaken the commandments of *Jehovah*, and gone after *Baal*; the prophet Elijah puts the dispute to a final issue. *If Jehovah be Aleim, follow him, but if Baal, follow him.* The event proved which was supreme; and proved it by *Jehovah's* exerting a dominion over, and making subservient to his proof, *that* very element, the heavens, which the prophets of *Baal* worshipped. (See 1 Kings, ch. xviii.)

Well, then, might the followers of *Jehovah* say, with the psalmist; *Happy are the people that are in such a case; yea, blessed are the people, who have Jehovah for their Aleim.* Who know, that the persons who have engaged by oath to save them, are the *Jehovah* the *self-existent* Being, to whose power the heavens, and the earth are subservient.

A question arises from this subject, which deserves to be answered here. If the words *Jehovah*, and *Aleim*, do really bear the senses here given them, why should our Saviour and his apostles make use of the same words Θεός, and Κύριος, that the Septuagint had done, to express *Jehovah*, and *Aleim* by? Does not this give a kind of approbation, and sanction, to the Septuagint, for translating *Jehovah*, by Κύριος, *Lord*, and *Aleim*, by Θεός, *God*? Are we not to conclude from hence, that Κύριος *Lord*, and Θεός *God*, are the

the properest words, to express *Jehovah*, *Aleim* by?

In answer to which important question ; I must observe, that there were no other words in the Greek language, at all expressive of the divine Being, but those of the Septuagint. Had not our Saviour, and his apostles, made use of the words which the language afforded ; they must have invented new words. They chose therefore, to take the translation as they found it.

Had our Saviour, and his apostles, either rejected the only words in use, or gone about to explain the true meaning of those in the original ; might it not have been said of Christ, *he beareth witness of himself, his witness is not true ?*

Must it not have discredited his own testimony concerning himself, if he, who claimed under Moses, and the Prophets, as under a record, should have gone about to interpret *that* record in his own favour ? would not such a procedure, have been considered, as acting directly counter to the known laws of human evidence ?

Might not the explaining, or even retaining the original words, have yielded too great, and early a discovery ? Might it not have almost forced their assent, and proved an infringement on free will ? when he appeals to the Old Testament, his expression is, *how is it written ?* not, *how is it translated ?* when he called the teachers of the law, *blind guides, fools, and slow of heart, to believe all that the Prophets have spoken.* When he tells them, that when *Moses is read,*
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the veil is upon their hearts—that their minds are blinded—that they have made the word of God of none effect, by their traditions. These expressions no way seem to favour, and give a sanction to that very translation out of which they read and taught. They rather argue as much disapprobation of it, as it was prudent then to shew; and the very command, to *search the Scriptures*, pointed to the *original Scriptures*, in preference to the *translation*: which though of infinite use to the christian world, and has conduced so materially to the knowledge of the Old Testament in general; has yet many gross errors, some of which will fall under our notice in the progress of this work.

We read in the first verse of the Bible. *In the beginning God created the heavens, and the earth.* The original is much stronger—created the very *substance* of the heavens, and the earth—produced them out of nothing.

The first act of creation was to give existence to matter. It was upon its first formation in a rude, mixed, chaotic state, as described in the second verse. *And the earth was without form and void*—it was not yet constructed into form. The parts were not yet separated and arranged. *And darkness was upon the face of the deep.*

The same observation may be made respecting the substance of the heavens, upon their first creation. They were filled with a gross, dark, stagnate air, which surrounded the universe. For we are expressly told, that the very *heavens* were created, as well as the earth; and that the
parts

parts of which they were at first composed, were arranged and separated afterwards.

Modern philosophy, will not, I am persuaded, digest this doctrine ; but to me it seems the language of Scripture, and to the tenor of it, I will adhere. If the heavens were *created*, the heavens cannot constitute empty space. What an idea would it convey, to open the sacred volume with setting forth, that in the beginning God created a vacuum ! That is, created nothing. At the final day, the *heavens being on fire, shall be dissolved, and the elements, (the parts of which the heavens are composed,) shall melt with fervent heat.* 2 Pet. iii. 12. Apply these expressions to empty space, and you make *nothing* indeed of the general conflagration.

Verse 2. *And darkness was upon the face of the deep.* This stagnate darkness, being set in motion by the *Spirit of God, moving upon the face of the waters*, was the act that arranged and separated the parts of which the heavens were formed : for darkness and light are but different conditions of the same celestial fluid, of which the heavens are composed. By the Spirit of God, here acting, I understand, not only the *immaterial Spirit*, the *third person in Jehovah Aleim*, but the *material Spirit*, or air also.

That the creation of this world was the act of a Trinity in Unity, is the constant language of Scripture. The very words *Jehovah, Aleim*, imply it. *By the word of Jehovah were the heavens made, and all the host of them by the breath (Heb. spirit) of his mouth :* phrases which will be explained,

plained, and a doctrine which will be further supported in the progress of this work.

Here the Holy Spirit is described as performing a part in the creation, and formation of the world; and this, through the means, and operation of the *material* Spirit or air, the type and emblem of the *Holy Spirit*; the type, accompanying the antitype, as is usual in Scripture. Thus when our Lord was inspiring the apostles, *he breathed on them, and said, receive ye the Holy Ghost.* John xx. 22. So again, at the feast of Pentecost, when the Holy Ghost was given, *Suddenly there came a sound from heaven, as of a rushing, mighty wind; and it filled all the house where they were sitting, and they were all filled with the Holy Ghost.* Acts ii. 2, 4.

The *darkness*, being thus impressed, and set in motion by the Spirit of God, produced *light*; it was melted out of darkness. This light, thus created, was a substance not derived from the sun; for it was of the *first* day's production; whereas the sun, and all the heavenly luminaries were of the *fourth* day's creation. It was of a nature, not unlike *that* electric fire, and light, with which modern discoveries have proved, every particle of matter to be impregnated; that, with which all space, not occupied by other matter is filled. The air, now formed, was so directed as to cause a vicissitude of day and night, it divided between the light and the darkness. It must therefore have caused the earth to revolve round its axis, and when the earth turned, the light moved in appearance

ance as it does now, until it became evening; and when the morning arose, the first complete day ended, and the second day commenced.

Experiments in electricity produce similar effects, by a very easy process. The electrified body, being set in motion, is made to revolve round its axis with surprising velocity, with a current of air, and electric light accompanying the experiment; and this revolution, air, and light, continuing until the electric force is withdrawn.

This subject will be considered in our next lecture, when we come to treat of the firmament, and other particulars described in the first chapter of Genesis.

I shall conclude this lecture with observing; that the first act of creation, was to bring into existence, *that* celestial matter, of which the *heavens* were *framed*; it was the first object of the divine work-master, utterly detached from the matter of which the earth was made. This great celestial fluid was to be the instrument in the hand of the Almighty for separating, and forming the earth, and the waters, at first; for communicating to it, its first motion, and for preserving and upholding it afterwards.

It was to constitute the firm boundary of this system; to be the inexhaustible source of fuel, and supply to the great luminary of this globe; to enlighten, and enliven the universe. To be,
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what the psalmist has described it, in the nineteenth Psalm, *The heavens declare the glory of God, and the firmament sheweth his handy-work.* Which they do in a glorious manner indeed, when justice is done to the sacred historian. *For the earth is the Lord's, and the fullness thereof.* Psa. xxiv. 1.

LECTURE II.

CONTENTS.

The Creation continued.—Secondary Causes appointed to form, and carry on this System.—What they are.—The Firmament,—The Heavens,—The Skies explained.—Sir Isaac Newton,—His Philosophy.—The Philosophy of the Scriptures.—Mr. John Hutchinson.—The Hebrew Language.—Milton.—A Trinity of Persons in the spiritual World.—A Trinity of Agents in the natural World.—What these are.—The Kingdom of Heaven.—The Hebrew Words for the Sun,—and the Moon.—Man created.—Formed for Immortality.

THE same God who created the world in wisdom, upholds it in mercy. As he appointed material agents as secondary causes, to form the universe at first, so the same secondary causes still conduct and carry it on.

This is the method which he has chosen, as serving best the wise ends of his providence. Experience *shows* this, Philosophy asserts, and Scripture *confirms* it. To treat of this subject minutely as a science, was not the design of the sacred writer; at the same time he has declared it in such a manner, as cannot be made to speak any other language without violence.

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The Scriptures (no doubt,) do arm us against philosophy, and vain deceit; but it is such, as is after the tradition of men, after the rudiments of the world, and not after Christ. Col. ii. 8.

We are to beware of being misled by the empty fictions of human imagination; of those who teach a system of philosophy of their own devising. That take upon them to prescribe laws to omnipotence, and to contradict his revealed word.

But we are called upon in the sublimest strains to consider his works; which, as they best display his counsels, and perfections, so will they be best understood by those who study them with humility and attention. *For it is he that sitteth upon the circle of the earth; and the inhabitants thereof (proud and imperious men) are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.* Isa. xl. 22.

Let us now return to the history of the creation. Verse 6. *And God said let there be a firmament,* רָקִיעַ. The meaning of this word is given in the margin of the Bible, namely, an *expansion*. It signifies the act of *spreading* any thing abroad; stretching it out. (See Leigh's Crit. Sacr.) It commenced, as soon as the struggle between light, and air, began; which was, as soon as air was created: and being, as in this verse, formed in the midst of the waters, made a separation, or division, between the waters which were on the outside of the earth, and those *within*: and also, divided the sea, from the land: and so, the whole

whole crust, or shell of the earth, was formed, and compressed, by the means of those agents, or secondary causes, called the *firmament*, or *expansion*; that immense celestial fluid, or body of air, which surrounds this world; and which, we learn from Moses, was the instrument employed by the Creator, to dispose, separate, and arrange, the earth and waters. A name therefore was, in verse 8, given to the firmament, or expansion, and *God called the firmament Heaven*, שמים, which word is in Heb. *plural*, and signifies to place—dispose of.

The conflicting firmament or expansion, being appointed the instrument of arranging and disposing the several parts of the earth, and of carrying on the motions of the universe, had now a new name given to it, adapted to, and descriptive of, the several appointments given to it, and subsisting in the three conditions of *fire*, *light*, and *air*; which pervade every particle of matter, and fill every part of space not occupied by other substances.

The work of the fourth day was creating the sun, moon, and stars; formed to be for lights in the firmament, and these lights, *all* without exception, being *set in the firmament of the heavens, to give light upon the earth*; and the very meaning of the word firmament, being expansion, and of heaven, *placers*, or *disposers*, justify our concluding, what experiments confirm us in, that, the heavens are filled with a fluid, in which the earth, and all the planets move; and that this fluid, is the instrument in the hands of the Creator, for carrying on all the operations

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of nature. There is another Heb. word translated *skies*, which proves to be as descriptive, as those already mentioned; it signifies commotion, conflict, struggle; and is applied to the subtle substance before described as in perpetual commotion.

It was a saying of the excellent Lord Bacon, that *the wonderful works of God, do minister a singular help, and preservative, against unbelief, and error.*

I shall not pretend to enter deeply into the abstruse sciences of astronomy, and natural philosophy. These are subjects in which I feel, and allow my own inability, and which, it is not the design of this work deeply to engage in.

The knowledge of nature however, and the works of God, being of so awful, and momentous a concern to us; the survey of the works, being the medium through which we behold, and are led to acknowledge, the wisdom, power, and goodness of the work-master; a few observations on the mosaic account of the creation, will not, I hope, prove unacceptable to my readers in this place.

And surely, it is but reasonable to suppose, that he, who first created, and called into motion, the luminaries of the world, knows best those laws, which he prescribed to them; and the powers, by which, their motions are impressed, and continued. And that whatever account he has given us on this subject must be true.

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Had the modern, and surprising discoveries in electricity, been known in the days of the great Sir Isaac Newton, I do verily believe, they would have opened a new scene; and perhaps introduced a system of philosophy, different in some respects, from the present. His penetrating eye, would have seen farther into the works of nature, and the operations carried on in it, than he could have done, at the time he lived. The doctrines of a *vacuum*, *attraction*, and *gravitation*; (at least in the manner understood, and explained by the followers of that great man,) would not have stood the test of such experiments and observations, as modern discoveries have now enabled the world to make. The accounts, which the Scriptures have given, of the operations of nature, would have appeared to correspond with *fact*, and with those *experiments*. And the motions of the heavenly bodies, might have been accounted for, in a *scriptural* way, without recourse being had, to a *vacuum*, *attraction*, *gravitation*, and the *vis inertiae* of matter.

To set bounds to almighty power, peremptorily to decide, what is, or is not fit, or possible for omnipotence to do; is the height of contumacy, and presumption. But, this much we may be allowed to say, that we know of no inconsistency, or contradiction in the work of his hands. He *could* not work a contradiction; and yet has it not much the appearance of contradiction, to ascribe active powers, to dead inactive matter? does not the *vis inertiae*, when spoken of as a cause, fall under this description? Is it not the property of dead matter, to

continue for ever in its place, until something moves it? and will it not of course stop, when the power that moved it ceases, or is withdrawn?

Is not a dead clod of earth, utterly void of all power and activity, and incapable of changing its own place or condition? can we ascribe to it, *self-motion*, *activity*, *volition*, and such like properties, without contradicting our senses? The scriptural account of the creation, leads to no inconsistency or contradiction: modern discoveries have proved, what the Scriptures have set forth; that the properties discernible in all material substances, called by the names of *attraction*, *gravitation*, and *repulsion*; though often appealed to, as proofs of their *active* principles; and esteemed *causes*; are in reality *effects*; are not powers inherent in the substances themselves, (for *that* would contradict an established rule in philosophy, and make bodies act where they are not;) but the effect of some active principle; some powerful, though invisible fluid surrounding, and propelling them. And what that power is, shall be now considered.

Indeed the great Sir Isaac Newton himself, seems to have been, not only misunderstood, but misrepresented by those, who have quoted, and written after him. In treating of a vacuum, for instance, it appears, that he by no means intended an absolute void in nature; but only space filled with a more fine, and subtile matter, in which all the heavenly bodies move; which, as it gave them no sensible resistance in their motions, was the same in appearance, as if there
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really had been nothing. He has asserted and proved, by experiment, that there is a subtile medium left in, what is called, the vacuum, of an exhausted receiver.

“ Does not this medium, (says he,) readily pervade all bodies? and is it not by its elastic force expanded (the very word used by Moses) through the whole heavens? (see Opt. p. 323, 324, 376, 377.) And in further treating on this subject, page 325, “ If this medium be rarer within the body of the sun, than at its surface; and rarer at its surface, than at the hundredth part of an inch from the body of the sun; and rarer there, than at the fiftieth part of an inch from its body; and rarer at this place, than at the orb of saturn, I see no reason, why the increase of its density, should stop any where; and not rather, be continued, through all the distances from the sun to saturn, and beyond.” A fluid thus described, as gradually increasing in density, every inch of the way between the center, and the circumference, from the sun to saturn, and farther, is utterly inconsistent with the doctrine of a vacuum; of the heavenly bodies moving in empty space.

That the same fluid, with which the heavens are filled, and in which the earth, and all the planets are moved, may be the cause of all the other operations of nature; seems to be the opinion of this great man. “ I might now add somewhat concerning a certain most subtile spirit, which pervades gross bodies, and lies hid in them; by the force, and action of which, the particles of bodies attract each other, at the smallest distances:

“ distances : and the contiguous parts cohere ; and
 “ electric bodies act at greater distances, both by
 “ attracting and repelling the neighbouring corpus-
 “ cules. And light is emitted, reflected, refracted,
 “ and inflected : and heats bodies ; and every sensa-
 “ tion is excited, and the members of our bodies are
 “ moved at will, by the vibrations of this spirit,
 “ propagated through the solid filaments of the
 “ nerves, from the outward organs of sense, to the
 “ brain, and from the brain into the muscles.”

What this fluid is, and how it operates, has
 been treated of largely, and accurately, by Mr.
 Hutchinson ; whose writings it is the fashion of
 the times to cry down, but not to read ; *unexa-*
mined, to condemn.

I cannot here pass over in silence, but must
 embrace this opportunity that offers, of paying
 my tribute of acknowledgment to the memory
 of that truly great, and learned author, whose
 writings I hold, in the highest esteem : whose
 knowledge of the Hebrew Scriptures, (that un-
 erring fountain of divine truth,) enabled him to
 see further into the constitution of the universe,
 and the operations carried on in it, than any
 other man seems to have done. Modern disco-
 veries and experiments, prove the system of na-
 ture which he has collected from the books of
 Moses, to be the true one. *His* method of read-
 ing the Hebrew, *without the points*, is now pretty
 generally pursued, by those, that study the sa-
 cred language. Whatever shall in the course of
 these lectures appear, worthy of the attention
 of the public—whatever little knowledge of the
 original language, the writer may have acquir-
 ed ;

ed; and thereby been enabled to throw light upon subjects of the greatest importance; he is not ashamed to acknowledge, his debt of gratitude, to that great and learned author.

Why his writings have been so ill received by the learned world, is not easy to say; they have been laid before the public these many years; if he is wrong, why is he not proved to be so? I verily believe for this plain reason, because, in points of *moment*, he cannot.

He has given you a key to unlock the sacred treasures: leading you to an high esteem, and reverence for them; and to the study of the language in which they were originally written; guarding the reader against, and correcting those mistakes, and misconstructions, which the Jewish corruptions, the *points*, have introduced into the sacred text; and which it is natural to suppose may have misled those who translated it.

The *points* are now pretty generally exploded, and of course, the language happily restored to its primitive state of purity; and the whole Bible, from Genesis to Revelations, proved to be, one uniform, consistent, amazing plan, of divine condescension and love.

Whoever will read with attention the writings of that truly great, and learned man, without being prejudiced against him, for *that* asperity of temper which betrays itself sometimes in his works: whoever will study the Hebrew in the manner pursued and recommended by him, and by a few others who have written after him,
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particularly Mr. *Julius Bate*, the editor of the last edition of his works, who has published a new translation of the Bible upon Mr. Hutchinson's plan, to the end of the second book of Kings: he will then have the satisfaction to see, several important subjects thrown open to his view, of which he is not apprized. Some of which it shall be the business of these lectures to treat of.

No man need fear to be misled by this study; for there is not a single article of our creed, when touched upon, that is not strengthened, confirmed and explained, by additional proofs that he has offered.

Mr. Hutchinson has treated largely of this fluid, of which the first chapter of Genesis, and other parts of Scripture have made mention. He has I think clearly proved, that it exists in three conditions, of fire, light, and air, three elements with which *that* space, called by the Creator the *firmament*, and in verse 8, the *heavens*, is filled. And in which the sun, moon, and all the stars *are set, to give light upon the earth; and to rule over the day, and over the night; and to divide the light from the darkness.*

He has shewn, and from the book of Scripture proved, that by the commotion, and compression, of these elements, from the center, where the sun is placed, to the circumference; and back again from the circumference, to the sun; the heavenly bodies were first moved, and their various motions first impressed, and still
uniformly

uniformly preserved. That the air, created on the first day, and set in motion, did instantaneously produce light, upon the divine edict.

That on the fourth day, when the sun was created, the air from all parts of the circumference, rushing to *that great luminary*, to supply and fill up the rarefaction, made by the fire at the sun's orb, was *there* perpetually melted down, rarefied, and sent forth in all directions, in form of light, and heat; condensing in its progress, (agreeable to Sir Isaac Newton's conjecture,) as it got farther off, and concreting into air again; growing still grosser and grosser, until reaching the circumference, it was again reverberated, and sent back, as the pabulum to feed, and supply the solar fire; by which means a constant stress and pressure are kept up, and the motion of all the heavenly bodies uniformly preserved, and of which, the three Hebrew words translated, *firmament*, *heavens*, and *skies*, are descriptive. Upon the whole, I think he has clearly proved—that these are the instruments which the Creator hath ordained, as secondary and subservient to him.

Milton beyond doubt had some idea of this in his mind, when he describes, in B. vii. l. 263.

“ The firmament expanse of liquid, pure,
 “ Transparent, elemental air, diffus'd
 “ In circuit to the uttermost convex
 “ Of this great round: partition firm, and sure.”

Mr.

Mr. Hutchinson I think has proved, that as in the spiritual world there is a Trinity of Persons in the *one Jehovah*, by whose joint power the world was made, redeemed, and sanctified, so in the *material* world, there is a Trinity of material Agents, appointed to form, conduct, and carry on the œconomy of the universe.

That these material agents are the representatives, the types, and emblems, of the ever-blessed Trinity; preserving, and exhibiting with wonderful propriety the distinction of personality in the unity of substance. Co-existing together, and co-equal; for where any one of these conditions exists, *there* will, and must, the others likewise.

That throughout the Scripture, *fire* is the emblem of the *first* person in Jehovah; *light* of the *second*, and the *spirit*, or air of the *third*. That their several appearances, both in the Old and New Testament are usually accompanied by these their respective types, and emblems; instances of which must occur to every reader, and will be occasionally pointed out, in the progress of these lectures.

It is worthy of observation here; that as the material heavens are eminently what declare the glory of God, Psa. xix. 1. And as each of the three persons in Jehovah, and their œconomical acts are described to us in Scripture, by the three conditions of the heavens, and their operations; so, not only in the Old Testament, the *heavens*, in the plural number, are used as a name of God, 2 Chron. xxxii. 20. Isa. iv. 6. but
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in the New Testament, and particularly by St. Matthew, βασιλεια των υρανων the kingdom of heaven (*Grec. the heavens*) is synonymous with the *kingdom of God*.

St. Matthew wrote his gospel originally in Hebrew, and by so frequently making use of *that phrase, the kingdom of heaven*, (always plural in his gospel,) he shews plainly, that he did this, in conformity to the usage in the Old Testament; and that he looked upon the *heavens*, in their several conditions, as the type, and representative of the Godhead. With him, and with the other evangelists also, the *kingdom of heaven* is the same, as the *kingdom of God*.

Should it be objected, as it often is, no doubt, that to give any astronomical, or philosophical account of the universe, did not fall within the intention of the sacred penman; that such notice only is taken of these things, as was adapted to the received, and popular errors of the times; of the sun's rising, and setting, and revolving round the earth, and in Jehoshua of its *standing still*; no such assertions, or falsities appear in the original. There are, for instance, three distinct Hebrew words, all of which are, indiscriminately translated the sun; though their significations are quite different. שֶׁמֶשׁ, Heres, for instance, which signifies the solar orb only, the body of the sun: which is not in a single passage of the Bible said to move. Secondly, חֵם, hem, which signifies the solar heat or flame. And thirdly, אֶשׁ, shemosh, which signifies the *solar light* only. This alone is said to rise and set, to move, and in Jehoshua, to stand still; expressions

expressions which are strictly and philosophically true.

So likewise with regard to the moon; there are two words that mean differently, which are both construed moon, לֵבָן, and יָרֵחַ: the former means the pale white orb of that luminary only, the latter the light issuing from it.

These two great lights being formed and set in the firmament of the heavens, to give light upon the earth, and *to rule over the day and over the night, and to divide the light from the darkness.* The next work of the Almighty was to call into existence *all* creatures that occupy the earth, the air and the waters. This was the work of the fifth and sixth days. And here it is worthy of observation, that the creatures of this world being formed only for a state of mortality—to whom, no higher sphere of action is allotted, than *that*, connected with the *body* only: these are called forth, out of the womb of the waters, and the earth; the elements, of which they are composed; and to which, the whole of their being is to return: as well their *body* as their *breath*.

“ Brutes soon their zenith reach ; their little all
 “ Flows in at once ; in ages they no more
 “ Could know, or do, or covet, or enjoy.
 “ But man——
 “ Were he to live co-eval with the sun,
 “ The patriarch pupil would be learning still,
 “ Yet dying leave his lesson half unlearn’t.”

YOUNG.
 Man,

Man, ordained to life eternal, (of which the peculiar manner of his being made, distinguished from the creatures of this lower world, was a strong intimation,) he is made in the image, and likeness of God. The persons in Jehovah, in condescension to our capacities, and mode of expression, describe themselves, as holding *counsel* upon this, the last, the most distinguished, most consummate work of their hands. *Let us make man in our image, and after our likeness.* This is a kind of new creation: the very language of the Almighty, is changed with the subject. As well it might, when the object, was to be stamped with the divine image and resemblance.

If man's *body* was formed of the dust of the earth, and is to return to dust again, as a sacred deposit, until its re-union with the soul; not so the *spiritual* part; *that can never die*; it is truly *divine*. *The Lord God breathed into his nostrils, the breath of life, and man became a living soul.* The original says more, a *soul of lives*, חיים; he became possessed of a *spiritual*, as well, as of an *animal* life.

Can we read this account of our creation, and entertain for a moment a thought, so unworthy of God; and so degrading to ourselves, as to suppose, that creatures thus enlivened by the breath of the Almighty; thus stamped with his own image, and likeness, are to die, like the beasts that perish!

Had the sacred volume given no further intimations of eternal life, than this, which the
account

account of his creation affords, intimated further to him in the assurance, that if he transgressed he should die, and if therefore he transgressed not, he should not die. (For the very words of the divine admonition, must have forced this conclusion from it.) Enough even here is declared, to cherish that precious jewel in the breast. Which however, in the course of these lectures, will be supported with many further arguments. Enabling us to see, and with the Psalmist to glory in the consideration, that *the Lord, is loving unto every man, and his mercy, is over all his works. All thy works praise thee O Lord, and thy saints give thanks unto thee.* Psa. cxlv. 9, 10.

I shall conclude this lecture, with a passage out of Milton, the thought, at the close of which, is taken from the 24th Psalm,

“ Here finish’d he, and all that he had made
 “ View’d, and behold all was entirely good ;
 “ So, ev’n and morn accomplish’d the sixth day :
 “ Yet not till the Creator from his work
 “ Desisting, though unwearied, up return’d,
 “ Up to the heaven of heav’ns his high abode ;
 “ Thence to behold this new created world,
 “ Th’ addition of his empire, how it shew’d
 “ In prospect from his throne ; how good, how
 fair,
 “ Answering his great idea. Up he rode,
 “ Follow’d with acclamation, and the sound
 “ Symphonious, of ten thousand harps, that tun’d
 “ Angelic harmonies : the earth, the air
 “ Refounded :

“ The

- “ The heav’ns, and all the constellations rung,
“ The planets in their station list’ning stood,
“ While the bright pomp ascended jubilant.
“ Open, ye everlasting gates, they sung,
“ Open, ye heavens, your living doors; let in
“ The great Creator from his work return’d
“ Magnificent, his six-days work, a world.

LECTURE III.

CONTENTS.

The Sabbath,—Its End and Use.—God's Communications with Adam.—The Creatures named,—Descriptive of their Qualities.—The Tree of Life.—Of Knowledge.—The divine Prohibition.—The Consequence of the Transgression.—Satan.—The Fall.—God's Mercy to Man.—The Covenant of Grace.—The Parties.—The Terms of it.—The Cherubim.

THE works of nature, the heavens, the earth and all the host of them being finished, God was pleased to institute the Sabbath. *Sabbath*, is an Hebrew word, which signifies rest. And he rested the seventh day from all his work which he had made. Not that the Almighty wanted ease, and refreshment from his labour; for he could have made the universe in a moment of time; but in condescension to our capacities, and mode of expression. And *the Aleim blessed the seventh day and sanctified it*, because that in it he had rested from all his work which he created *to act*. As in the original. All was then to go forward and act mechanically, by these material agents which first moved them.

The Sabbath being thus instituted in paradise, has been of perpetual obligation ever since. One day

day in seven is by original divine appointment appropriated to the business of religion ; to furnish man with a stated time of rest ; to commemorate the work of creation, and pay his duty of homage and worship to the creator ; to contemplate this material world, that by it he might attain to such a knowledge of God, and spiritual things, as might improve the faculties of his mind, and raise his affections to that Being, who had so distinguished him with blessings ; an institution mercifully calculated to raise his affections from earth to heaven, to draw off his attention a little, from a scene, which he must some time or other quit ; and raise his thoughts to higher, and more noble contemplations : to prepare, and qualify him, for admittance into, and give him a relish for the enjoyment of, *that heavenly Sabbath, that everlasting Rest*, which St. Paul tells us, is still in reserve for the people of God : and of which, our earthly Sabbath is a type, and earnest, calculated to prepare, and make us meet to be partakers of the inheritance of the saints in light. Colos. i. 12.

The sacred historian next informs us *that the Lord God planted a garden, eastward in Eden ; and there he put the man whom he had formed*. In this garden, it appears, that man was honoured with some communications with the divine Being ; and doubtless in these interviews, received such revelations, and instructions, as were necessary for him in his new state. We read, that the Lord God brought all the creatures that he had made unto Adam, that he should give names to them ; and that he did so. It is to be presumed, that the several creatures thus brought, exhibited

bited their several properties, and instincts, and that Adam got his knowledge of nature by the sight and explanation of these qualities. The Hebrew names of the creatures are descriptive of their qualities; and no wonder, when the language was now framed by God's direction, while Adam was in his state of innocence, and righteousness. The whole of it is ideal; formed from observation of the instincts of the creatures; and the conditions of things.

This world being intended not only for a state of trial, but a school of education also; and man being created a free agent, it was necessary to put him to some test; that some proof should be had of his faith, and obedience; that the powers and faculties of his mind might be exercised; that a dependance on his Maker, and a due submission to his will might be acknowledged, and preserved; that by his own free, voluntary actions, he might express his duty, and gratitude, to *that* Being, from whom he had received his existence, and all his distinguished blessings.

“ God made man perfect, not immutable.
“ And good he made him, but to persevere
“ He left it in his power, ordain'd his will
“ By nature free, not overrul'd by fate
“ Inextricable, or strict necessity.
“ Our voluntary service he requires,
“ Not our necessitated: such with him
“ Finds no acceptance, nor can find.

MILTON.

God

God therefore apprizes him of one, and one only trial to which he would put him. For this purpose he instituted, and set up two emblematical sacramental trees, the tree of life, and the tree of the knowledge of good and evil; intending by the former, to communicate life and immortality to man, upon the eating of it. The latter, was to be a trial of man's faith, and obedience. Not hereby imposing an arbitrary unmeaning law upon our first parents, but to guard them against yielding to the only temptation, to which in their state of innocence they were exposed. As if God had said: if you eat of the fruit of this tree, which I have forbidden, which is only mere created matter, and has no virtue or quality in itself, of communicating knowledge, but such as I chuse to annex to it; your transgression herein, shall be deemed, a withdrawing your allegiance, from me, your Creator, and trusting in the creature: your life and happiness depend upon your obedience, and reliance upon me, and me only, for whatever degree of knowledge and support, is necessary for you. You can expect nothing from the fruit of that emblematical tree, but the dear bought experience of feeling severely, the difference between good and evil. From the day that you transgress, your bodies shall become mortal, tending gradually to decay; and in due time, shall be separated from the soul by death. This I take to be the meaning of the expression *thalt surely die*, and of the original, *in dying shalt die*; for death, though the certain, was the gradual, not the immediate consequence of transgression. Whereas, if you withstand this one temptation, and thereby shew your reliance upon me, and

me only, for information, and protection, you shall have within your reach, the other tree, the tree of life, the sacrament of immortality; by partaking of which, you shall be at liberty when you please, to be translated from the type, to the antitype; from the earthly, to the heavenly paradise.

—————“ to stand, or fall,
“ Free in thine own arbitrament it lies.

MILTON.

You do not want to be told, that *that* apostate spirit, who had been cast down from heaven for his rebellion, who was called Satan, (which is an Hebrew word, and signifies *adversary*, so applicable to him, who is the great adversary of God, as well as man,) entering into the serpent, was, in that shape, the seducer of mankind, by insinuating, that God had forbidden their eating of this tree, not to put their virtue and faith to a *trial*, but out of views that regarded *himself* alone—to withhold from them certain perfections and powers, of which he chose to deprive them, and which the eating of this tree would of *itself* communicate to them. *And the serpent said unto the woman, ye shall not surely die; for God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as Gods, knowing good and evil—Gen. iii. 4, 5;* thereby artfully withdrawing their allegiance from the *Creator* to the *Creature*, suggesting such virtue to be in this typical forbidden tree, that the eating of its fruit would enlarge their knowledge, and make them equal to God, all-knowing and independent.

The fatal catastrophe is too well known ; man yielded to the temptation, and was undone ; sentence of death was passed upon him ; he fell from an immortal, to a mortal state ; and forfeited all right of approaching his offended God, and all his hopes of life and glory.

Yet, even in this fallen state, God in judgment remembered mercy. The marks of contrition and repentance which our first parents shewed when they hid themselves from the presence of God, and the humble and candid confession that they made when summoned before him, pleaded in their behalf before the throne of mercy. And God puts them upon a second trial, under a new dispensation.

There are many passages in Scripture that allude to a *conditional covenant* made, not *with* man, but in *favour of him* ; and entered into by the persons in the Godhead, before the creation of the world ; that in case man fell, he should be redeemed by one of the persons in the divine nature, taking upon him the nature of man ; and in that nature doing and suffering what Jesus Christ is recorded to have done and suffered for us. This is the oath which the Lord Jehovah swore to Christ, thou art a Priest for ever after the order of Melchisedech.—*Psa. cx. 4.* Thus we read in the Scriptures, “*That God hath chosen us in Christ Jesus before the foundation of the world.*”—*Eph. i. 4.* “*That Christ was fore-ordained before the foundation of the world.*”—*1 Pet. i. 20.* “*That we are saved and called according to God’s own purpose and grace, which* “*was*

"*was given to us in Christ Jesus, before the world began.*"—2 Tim. i. 9. And still more expressly with reference to the covenant of redemption, St. Paul speaks, "*In hope of eternal life, which God that cannot lie promised before the world began.*"—Tit. i. 2. This promise of eternal life could not have been made *to man*, for man was not then created; nor, I presume, to angels, for the salvation of man was a subject of such magnitude and importance, that *the angels themselves* are described as *desiring to look into it*.—1 Pet. i. 12.

I shall have occasion to treat further of this subject in my Lectures on the Catechism. By the tenor of this covenant, each of the three persons in the Godhead, was to act a part, in the salvation of man. God, in passing sentence upon him, reveals a part of this covenant to him, that *the seed of the woman should bruise the serpent's head*, Satan's vital part, and that the serpent should *bruise his heel*, his lowest part, his humanity. And lest they should vainly imagine, that they could now save themselves by the sacramental use of the other tree, the tree of life, (the right of approaching which they had forfeited,) and rely upon this, for life and protection; God drove them forth out of the garden of Eden, to prevent a second fall, and doomed them to a life of labour, and sorrow; to restrain their thirst after more knowledge than they were capable of; to prevent any further abuse of their faculties, and leisure. *So he drove out the man; and placed at the east of the garden of Eden, Cherubims, and a flaming sword, which turned every way,*

way, to keep the way of the tree of life. Gen. iii. 24.

From the wording of this passage, as it stands in our Bible, it is not easy to ascertain it's true import. The history of the creation and fall of man, is so very short, that we must have recourse to the Scriptures in general to collect materials, to furnish us with further degrees of knowledge and information in these momentous points, than are to be had, from merely reading the three first chapters of Genesis. The Bible is an inexhaustible treasure of divine knowledge; it is not merely to be *read*, but *scrutinized*, and *searched*. (Passages when compared together, explain and throw light upon each other.) The Scripture is it's own best comment. Shall not the diamond, or golden ore be searched for, unless it be found on the surface of the earth? Scripture is a mine, stored with deep, and hidden treasures; pure when first discovered; not lying on the surface, but *dug* for, as our richest earthly treasures are. All this I look upon as comprized in our Saviour's instruction, to *search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.* John v. 39. If you follow not this rule, the vail, which in his days lay upon the *hearts* as well as upon the *heads* of those who read Moses, will not be thoroughly taken away in ours.

Were we, for instance, to collect from the Bible in general no more information concerning the fall of man, than is to be had from the passages before us, the reader would be at a loss to
say,

say, whether to *keep the way of the tree of life*; meant, to guard it like a centinel, and prevent our first parents from getting at it; or to keep *open a communication*, a new access, to whatever was intended by it.

If understood in the former of these senses, which the translators of our Bible have followed, being misled by the Septuagint; I must own, the prospect it affords, of the miserable condition of fallen man, is gloomy beyond description. Nor is *that* justice done, to the goodness and mercy of God, which shines out with such lustre, in all the works of his hands; and of which, the whole Bible, when properly understood, is one uniform example.

But if upon mature examination of this important subject, the *latter* interpretation, shall appear the true one; that so far were our first parents from being immediately cast off from God; naked, *mentally* naked, and destitute of divine protection, and information; on the very contrary, they were, upon their repentance, immediately put upon a new state; and though removed from paradise, and from the tree of life, which was planted there, (for which they were no longer fit;) that a new tree of life was exhibited to their view; and the way to approach it, kept open for them; if, in a word, salvation of a fallen world, through the merits of a redeemer, was the grand article of religion in the *antediluvian*, as it was afterwards in the *patriarchal*, and is now in the *christian* church; the subject will, I trust, prove worthy of the most serious attention: because it brings into one

one consistent plan, the whole book of Scripture, from Genesis to Revelations. It will support, what the seventh article of our church asserts, that *the Old Testament is not contrary to the New, for both in the Old, and New Testament, everlasting life is offered to mankind by Christ*. And that of course, man, from the moment of his fall, to this present time, has been the object of God's parental tenderness, and compassion.

That Adam knew that he was formed for *immortality*, I have before observed, because he was expressly told, he should become *mortal*, upon transgression; that clearer discoveries were made to *him*, and, in general, to the *ancient world*, of the method of divine justice being satisfied, and man's being saved, than the short history of Moses has recorded; it shall be partly the business of these lectures to prove. I shall here consider only what the Scriptures have told us concerning the Cherubim, and *that tree of life*, of which they were to *keep the way*. What was that *way*, which they were to keep, and how did they keep and preserve it.

כרובים Cherubim is a compound Hebrew word and signifies a picture, or representation of *majesty—greatness—Like the great ones*—So the prophet Ezekiel understood it. I saw, says he, *visions of God*—in the original mirrors, representations of the *Alcim*.

We learn from *that* prophet, that this was a compound figure, consisting of four heads, all united to one body. Namely, the head of a Bull, a Lion, a Man, and an Eagle; and the head

head of the Lion, joined to the head of the Man. The creatures here described, are chiefs, or supreme in the animal world; chosen out, we may presume, to represent typically, those, who are supreme, in the spiritual world. We find, that these extraordinary compound figures, were by divine command set up in the holy of holies, both in the tabernacle, and in the temple: and we have the authority of St. Paul to say, that the holy of holies represented the highest heaven, the place where *the God of glory dwells*. See Heb. ix. That the priests going into the holy of holies, and sprinkling the blood of the sacrifices before the faces of the Cherubim, was figurative of Christ's ascension into heaven, and exhibiting his own blood before the throne of God. *Christ, (says he,) is not entered into the holy places, made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.* Heb. ix. 24. We have here St. Paul's assurance, that what were in the holy of holies, were a representation of the true God. The Cherubim stood over the mercy seat, which was within the holy of holies; and the blood of the sacrifices was shed, and sprinkled on the mercy-seat, before their faces, on the great day of atonement.

They were made of the same piece of beaten gold of which the mercy seat, the emblem of Christ's divinity, was made. So in Rom. iii. 25. St. Paul understood it. It was, in the Cherubim, that Jehovah Aleim is said to *dwell*—when king Hezekiah prayed—when the holy Psalmist sang praises to the most high, their address was, *to the Lord God, who inhabiteth the Cherubim.*

When

When Moses was making the sanctuary agreeable to the patterns which God had shewed him in the mount, the Cherubims were to stretch forth their wings on high, covering the mercy seat with their wings: there, says Jehovah, I will meet with thee, I will commune with thee, from above the mercy seat, from between the two Cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment. *Exod. xxv. 20, 22.*

That the Cherubims, as described by Ezekiel, and directed to be set up in the tabernacle, and temple, were the same with the Cherubim set up at the east of paradise, we have every reason to conclude: some of the more ancient, and knowing, even among the Jews, understood it so. Jona. Ben. Uzzel commenting on this passage in Genesis says, *And he cast, and thrust out the man: from which time he caused the glory of his presence to dwell of old between the Cherubims.* And in the Jerusalem Targum. *And he cast out the man, and caused the glory of his presence to dwell of old at the east of the garden of Eden, above the two Cherubims. The Cherubim and ark, (says Buxtorf) have always been esteemed as the foundation, root, and marrow of the whole tabernacle, and so of the whole levitical law.*

Taking all these considerations together, can we entertain so absurd an idea as to suppose, either, that nothing emblematical was intended by these representations; or, that created, spiritual angels were represented by them? Would Jehovah give such minute descriptions, and directions, for the furniture of his tabernacle, and temple,

temple, to answer no important end? What were all the rites, and ceremonies of the Jewish church?—what were the tabernacle, and temple themselves? They were all emblematical, and figurative representations of heavenly things. If the Cherubim were only to represent the angelic order, it is not easy to assign a reason, why the typical blood of Christ was sprinkled before them on the great day of atonement.—How the high priest's entering into the holy of holies on that day, could represent Christ's going to appear in the presence of God for us. Heb. ix. 7, 24.—Why the four heads should be united to one body,—and why the heads of the Lion and the Man, should be joined together,—why they should be so placed on each end of the mercy seat, as that their faces should be looking in all directions: which with no propriety can be referred to angels, but with most surprizing exactness, represented the three persons in Jehovah, and Man united to the divine essence. The covenant of redemption, and the incarnation, were the grand, and striking exhibition, here intended: the distinction of personality preserved, by the heads being separate. The unity of substance, by the one body, connected with the four heads. The union of the divine, and human natures in Christ, by the heads of the Man, and of the Lion being joined, (and Christ is expressly called *the Lion of the tribe of Judah*.)

Had this figure consisted entirely of the heads of *Men*, (more lively and suitable representations, you might think, of the persons of the Godhead, than the heads of inferior creatures.)

in *that* case, the incarnation could not have been exhibited, and fore-shown. Had the heads been all of the same species of animals, the distinction of personality, would not have so clearly appeared.

If the knowledge of spiritual truths, was to be communicated by sensible material objects; (and that it was, the whole mosaic institution shews;) imagination cannot conceive so exact, so proper a figure and picture, of the persons in the Trinity, acting jointly, and yet severally, their parts, in the recovery of lost man, as this was. Were I to produce all the arguments that the Scriptures afford to support what is here advanced, it would fill a volume instead of a lecture. That the compilers of our liturgy looked upon the Cherubim in the same point of view, seems highly probable, from their making St. John's description of this figure, a part of the service of Trinity Sunday.

You may ask perhaps, why should the Almighty chuse this method, of conveying exalted, spiritual knowledge, by dark, and seemingly ambiguous figures, and emblems, rather than by express, and clear manifestations? In answer to which, I must just observe; that it but ill becomes us, to sit in judgment, on the ways of Providence; which in a thousand instances, as well as this, are past finding out. The full, and clear manifestation, of the redemption of the world, was reserved for the days of the gospel. *When the Sun of Righteousness arose, with healing in his wings*—Mal. iv. 2. and dispelled the clouds,

clouds, and mists of darkness, which obscured that glorious luminary; *then* (in the language of the prophet,) *did the day break, and the shadows flee away.* Cant. ii. 17.

The mode of instruction here made use of, was the constant usage of early times, it was the same, with that of the ceremonial law, which St. Paul tells us, was a *school-master to lead us unto Christ.* Gal iii. 24. More was understood, by those to whom these communications were given, than was openly expressed, or has been recorded. Were not this the case, what could have led to the use of sacrifices, and given them, and other rites a permanent establishment before the mosaic institution? It shall be the business of these lectures to produce scriptural evidence in support of this assertion, that the personal interviews with which the divine Being honoured man in the early ages of the world, were utterly inconsistent with the idea, that man, until the written law, had no more instruction given him, than the short history of Moses has recorded.

On the contrary, we can collect from circumstantial evidence, enough to convince us, (of what the New Testament has declared,) that the one great object of faith, from the fall, to this day, was, redemption of the world, through Jesus Christ: that, no sooner was access to the first tree of life forfeited, but a new tree was exhibited; to which, the Cherubim was to *keep, and preserve* the way. Christ was the new tree of life, he is the *way, the truth, and the life.* *To him that overcometh will I give to eat of the tree*

tree of life, which is in the midst of the paradise of God. Rev. ii. 7.

Upon the whole, I think enough appears, to satisfy every reasonable man, that the Cherubim, set up upon the fall, was an emblematical exhibition, of the ever-blessed Trinity, and of the incarnation. It was the consecration of a place for divine worship, where the Godhead presided and dwelt. It was establishing a church service: pointing out, and keeping open, a way to Christ, the new tree of life.

Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gate, into the city. Rev. xxii. 14.

As an appendage to this exhibition of the Cherubim, a flaming sword is mentioned. The word *חרב* construed *sword*, certainly does often bear this signification; but it frequently also signifies *fire*: the ideal meaning of the word is to consume, *destroy*, and as such, is equally applicable to both these instruments of destruction. Taken in either sense, of a consuming fire, or a flaming sword, the expression is extremely applicable to, and descriptive of those sacrifices which were then appointed to be slain, and which the fire was to consume. From the account in Ezekiel of a fire infolding itself, as an appendage to the Cherubim there described, I am inclined to think, a *flaming fire*, the proper meaning of the expression here; especially, when we consider, that fire was the emblem of the divine wrath; and

and to appease which the sacrifice was to be burnt up, and consumed. Fire not only accompanied, but was the likeness of the divine glory. *The sight of the glory of the Lord was like devouring fire on the top of the mount.* Exod. xxiv 17.

LECTURE IV.

CONTENTS.

Sacrifices.—Other Rites of early Usage.—Enoch.—Methuselah.—The Flood.—Noah.—Built an Altar.—Sacrificed.—The Covenant.

THE reader must perceive, that thus far, in these lectures, many things that we meet with in the Bible have been passed over unnoticed, in the course of my observations; but even cursorily to treat of all that occurs as we proceed, would exceed the bounds and design of this work. I chuse in general to confine myself to such passages as seem either directly, or indirectly to bear a reference to redemption; taking occasion however, to point out as we proceed, such passages as seem to have suffered from commentators, or to have been obscured, or misrepresented in the translation.

When a few important passages under this description shall be explained, in a manner that I trust the Scriptures (compared together, and read in the original,) shall warrant; it will not, I hope, be presumptuous in me to say, that the Old Testament may perhaps be read with more pleasure; and studied with more improvement than at present. I may possibly be instrumental also, in leading some abler pen, to a fuller and more accurate handling of these subjects than I
E can

can pretend to. I write not for applause; I wish not to assume the character of a critic; officiously to censure commentators, or the excellent translators of our Bible; but to submit to the perusal of the public, a few observations on such passages, as fall within the description mentioned before; and which, it is hoped, may lead us to more exalted ideas of God, and our Redeemer; an humbler, and of course, juster opinion of ourselves.

If the Cherubim exhibited what the former lecture I hope has proved.—If Adam was honoured by his Creator with frequent communications, both in his state of innocence, and upon the fall.—If such were not mere silent, unmeaning interviews, but vouchsafed in order to instruct and inform him: we must conclude, that when he was told that *the seed of the woman should bruise the serpent's head*, and that *his heel should be bruised by the serpent*, he could not be ignorant of what was implied by these expressions. His God could not speak to him in terms that he did not understand.—If he was made in the likeness of God; and had an immortal soul breathed into him.—If the words *Jehovah*, and *Aleim* had any meaning, and were not mere arbitrary words; then Adam must have had more discoveries made to him, both by these personal interviews, these expressive appellations and emblematical exhibitions, than stand upon record in the sacred volume. He must have known that he was originally intended for immortality, that he had forfeited this state on transgression; but that he was again restored to it on certain conditions. In
other

other words, that eternal life was offered through a Redeemer, to a fallen world. That this Redeemer was to be born of a woman, and to suffer by the wiles of the serpent, but in the end should prevail.

If these discoveries had not been made to Adam, what could have led Abel his son, first, and other worthy men in the antediluvian, as well as patriarchal world after him, to the use of sacrifices, as a means of atonement for guilt? Could men's natural faculties have told them, that the Deity was to be placated by the slaying of an innocent beast? That the *firstling* of the flock alone, could become an acceptable victim, and that the *fat* of the victim was to be offered up as an incense, and be consumed with fire? Could Abel be ranked by St. Paul among the number of those, who *died in faith*, and believed in Christ, if he had not been told who Christ was, and what he was to do, and suffer? How could God have had a respect to Abel, and his offering, if Abel had not been told, and believed in, what was intended by it? *Faith*, says St. Paul, *cometh by hearing*, (not by our own suggestions, and deductions from natural reason; which never did, nor ever could teach us divine truths,) and *hearing by the word of God*. *How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?* Rom. x. 14, 17. In the case now before us, the preacher was *Jehovah* himself. Would he require his creatures to believe, and not inform them what it was they were to believe? Would a God of mercy, and justice, leave to his creatures to collect from their *reason* only, what their

reason could not possibly discover? The idea is as inconceivable to our minds, as it is injurious to the whole tenor, both of the Old, and New Testament to assert; as will (it is presumed) be fully proved, in the progress of this work.

Not sacrifices alone, but the whole ritual service, and form of worship revealed particularly to Moses, and first recorded by him, were in general practice in the world, long before Moses was born; nay, as far as we can collect from Scripture, was *all along* in use. When the Cherubim was first set up, this was establishing a *church service*. If the Cherubim here were the same with those which were afterwards set up in the tabernacle and temple, as is highly reasonable to conclude; then there must have been also an ark, a mercy-seat, holy place, and altar, and all such things as were necessary for sacrifice, and for divine worship; and the banishment of Cain from the presence (Heb. faces) of the Lord, was equal to excommunication.

There are no written instructions given about the mode of sacrificing, and many other rites and usages, until Moses; and yet Noah built an altar, and offered burnt sacrifices unto the Lord; so did others also. It was the constant usage all along before any written law was given. If God had not made any revelations of his will, but those to Adam, until the flood, it is impossible to suppose the knowledge of what had been first revealed could have been lost; there were so few hands for it to pass through: for Methuselah was *Adam's* co-temporary for above two hundred years, and co-temporary with *Noah* for above five hundred years:

years: he lived to the very year of the flood. Whatever divine communications therefore were made to Adam, must be supposed to have been delivered down throughout the world unto the flood. The translation of Enoch happened when Methuselah his son was two hundred years old. So remarkable an event must have made too great an impression, even to have been defaced by length of time, especially, when it happened but a very few years before Noah was born; and when the son of that distinguished man was so long his co-temporary.

St. Paul's account of Enoch is, that *by faith he was translated, that he should not see death: and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.* Heb. xi. 5. This short history then, is an argument in favour of two important assertions. First, That divine revelation had been made to him; for he could not have had this testimony, *that he pleased God*, if he had not known the *will* of God: whether directly communicated to him, or delivered down from others to him, alters not the case. And

Secondly, His translation was in itself an evidence, to teach the doctrine of another life. It was to his contemporaries, and probably to Methuselah his son in particular, an object of sense.

T H E D E L U G E.

The wickedness of the world increasing, the earth being *corrupt before God, and filled with violence.*

violence. There were giants (in the original, *apostates*, men fallen away from the true worship) *in those days*; so God determined to destroy the world, and all flesh; and gives express warning of this heavy denunciation an hundred and twenty years before the event. Gen. vi. 3. But Noah, who *found grace in the eyes of the Lord*, who *walked with God*, and was therefore well qualified to be, what St. Peter calls him, a *preacher of righteousness*, the *Comforter*, as his name imports; and which he proves himself to be; he becomes the instrument in the hand of Providence, of saving eight persons, the small number of mankind, that had not been involved in the general corruption. We are, I think, warranted from Scripture, to suppose, that the threatened curse of the flood, was delivered long before, as a warning, and that had the world repented, like Nineveh, the flood would not have taken place; St. Peter has described Christ himself as having preached unto them—*when once the long suffering of God waited in the days of Noah, while the ark was preparing*. Deaf to the kind admonitions of God, and their promised Redeemer; regardless of the admonitions of Noah, the preacher of righteousness; the denounced curse befel the world, as Moses has described.

The waters being assuaged, and all that were in the ark being saved, *Noah builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar*. No one will, I presume, be so bold as to say, that all this was a piece of human invention. Had the written law been extant, and before

fore his eyes, he could not have followed it more minutely. The conclusion therefore that offers itself to us, is this ; more of divine communications were given to man, than the history of Moses has recorded.

C O V E N A N T.

We come now to a subject of great importance, and which we must in this place explain. In chap. vi. 18. God says to Noah, (when he was giving him instructions about the ark, and assurances of his protection,) *I will establish my covenant with you* ; the same is repeated after the flood, to *Noah*, to *Abraham*, and others.

The very expression made use of, *I will establish my covenant*, in the first place of the Bible, where mention is made of a covenant at all, seems to imply, a reference to a covenant, not now entered into, but before agreed upon.

What *that* covenant was, has been mentioned in my third lecture, p. 37. In consequence of this covenant, the three persons in Jehovah assumed the name of *Aleim* ; and the compound figure of the Cherubim was an exhibition of the several parts of it ; and also of the grand object, the incarnation of Christ.

A covenant, is a bargain made between, or among parties, each of whom has a power to give, or do something, to entitle him to the due performance, of what that covenant sets forth or requires. Now, to me it seems too presumptuous, and unwarrantable in us, to speak or
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think thus of God. Man, under sentence of death, a forfeit to the law, a condemned criminal, how can *he* presume to talk of covenanting with his Sovereign? He has nothing to give, to do, or to rely upon—but plead guilty, and sue for pardon; humbly to submit, and with gratitude accept of pardon and salvation, upon whatever terms it is offered; implicitly to believe whatever God has condescended to reveal to him; and as far as in him lies to obey his commandments. Had the Greek word *διαθηκη* which we translate in the New Testament *covenant*, been construed, as I think it ought to have been, *dispensation*, *disposition*, or *appointment*, it would I believe have prevented many mistakes which have been made upon this subject. Had the Hebrew words also construed here to *establish*, and in other places to *make a covenant*, been properly translated, it would be found, that the Scriptures do not represent Jehovah Aleim, as *making* a covenant *with* man, either here, or even with Abraham. The original covenant here, and throughout the Scriptures alluded to, and the terms upon which man was to enjoy, or forfeit the benefits of it, were revealed to Adam, renewed to Noah, and fixed in the line of Abraham, in consideration of his faith and obedience. *None* of these were *parties*. The only *parties* were the persons in the Godhead, and the object was *man's redemption*. That which looks most like a covenant between God and man, was the transaction with Abraham.—See Gen. ch. xxii. But there was no stipulation between them, but only a promise made to him, that what had been agreed upon before the foundation of the world, should receive its completion,

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in the fullness of time, in *his* seed. So that this promise looked backward, and bore a reference to the original covenant. Here also with Noah no bargain or stipulation appears, it would I am afraid be too presumptuous to suppose it, nor does the Almighty offer it; he speaks to Noah of it, as a thing he had before known. And he now sets up the Bow in the cloud as an emblem of mercy, and the sign of it. Eternal life is the *gift* of God through Jesus Christ; were it the result of a bargain, and covenant, salvation would be called a *debt*, not a free, unmerited *gift*.

The word here, and throughout the Old Testament translated *covenant*, is ברית Berith, which is derived from בר to *secrete*, and signifies *purifier*, *purification*, to cleanse by secretion, and is used in this sense twice in the Septuagint, where the Messiah, and his sacrifice did not appear to be alluded to: it is he, that purifies and cleanses us from all sin by his blood. The word is used to express all the promises to us through the sacrifice of Christ, agreeable to the original covenant.

Berith, in its primary sense, does not signify a covenant; but, the terms of the covenant being, that the great Purifier, was to be cut off, and slain; and since the cutting off, and sprinkling the blood of a beast, was instituted as a sacrament, as a substitute, in the room of the real sacrifice, until *he* came, to whom all the sacrifices referred; therefore sacrifices were the symbol of the original covenant, and were made use of as such by the people of God, in all their solemn engagements. The sacrifice of a beast,
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was the sacred rite, and ceremony in all their covenants; and the expression of, cutting off a Berith, became therefore in common usage, to signify that a covenant was made. All the sacrifices looked forward to Christ, the great Berith, or Purifier, which they exhibited by cutting off typical Beriths, or Sacrifices.

This interpretation of the word *Berith*, is strongly supported by the words which are annexed to it. When the phrase is, I will *establish my (Berith) covenant*, which though in a secondary sense this is intended, yet its true import is still stronger; *הקמתי את ברתי*. I will raise up my Purifier, my Berith. When the expression is to *make a covenant*, the Hebrew is *ברת ברית*, to cut, or cut off, a purifier, or purification—sacrifice. When a solemn covenant was made, either among believers or heathens, the custom, not only of *slaying*, but *cutting* in pieces the sacrifice, was in general use. The poets have celebrated—Homer, Virgil, Livy, and other heathen writers of eminence, have recorded these rites. Hence the phrases of *ὀρνυμι τεύχεα*, among the Greeks—*Icere, Ferire, Percutere fœdus*, among the Latins, when a covenant was made. The heathen nations were still in possession of many rites and institutions, which must have depended upon some antecedent authority, which was at first common to all. The corruption, which almost universally prevailed before the flood, and brought on that general calamity, began to shew itself again soon after. The imaginations of men's hearts led them into the grossest errors and superstitions. They corrupted their religion, retaining

the covenant which I made, (Heb. cut,) these are expressions frequently met with in the Old Testament, and do all, without exception, bear a reference, to *the one* original covenant, entered into by *Jehovah Aleim*, before the foundation of the world. It was an allusion to this covenant that first gave rise to the *Ζεὺς Ὀρκίος*, *Θεοὶ Ὀρκίοι*, *Λυσίαι Θεοὶ* of the Greeks; and *ætterna Fœdera*—Jupiter fœderator, of the Latins.

Jupiter is evidently a corruption of *Jah-pater*, (praise him in his name *Jah*, Psa. lxxviii. 4.) as its declension *Jovis*, is of *Jehovah*; the words were retained, though their true meaning and import were utterly forgotten, and perverted to the grossest idolatry.

In my first and third lectures, mention has been made of the original covenant. I know of nothing more conducive to the knowledge of the Scriptures, than to have it properly enforced, and explained; and it shall be more largely treated of when we come to our exposition of the church catechism, when the separate parts and offices undertaken by the three persons in the Godhead for the salvation of man, will fall more immediately under our consideration. See lect. xv. xvi.

Genesis, ix. Noah's sacrifices being ended, and accepted of; the command against murder (which from Cain's murder of his brother we learn had been a law from the beginning,) is here renewed. The abstinence from blood is also here enjoined. Upon which I shall, in this place, make some observations. *Flesh with the life*

life thereof, which is the blood thereof, shall ye not eat. Ver. 4. In Levit. xvii. 11, 14. Jehovah assigns the reason of this prohibition. *The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh atonement for the soul.* All this was to picture out redemption through the blood of Christ. This was the goal at which the whole ceremonial law, as well as the Prophets, terminated; as will more fully appear in the progress of this work. Their not eating the blood, was to shew them, that their life was the gift of God; and that blood was to be shed upon the altar, as the only thing that could atone for sin. Life being forfeited, a precious life was required, to be the life of all flesh; by blood man's life was to be redeemed. *With corruptible things*, says St. Peter, *man was not redeemed*, and therefore mere blood, without a spiritual meaning, could not atone for the soul. *It is not possible that the blood of bulls and of goats should take away sins.* Heb. x. 4. compare this with Levit. xvii. 11. and it is as clear as words can make it, that the atonement for the soul which the blood made, bore a reference to the blood of Christ in ver. 11. That the blood which is the life of all flesh, ver. 14. is the precious blood of Christ as of a Lamb without blemish and without spot, who verily was foreordained before the foundation of the world. 1 Pet. i. 19, 20.

Some sects of the Pharisees, in the apostles time, after their conversion to christianity, still retained a strong attachment to many of the rites and ceremonies of the law, even after they had been repealed, by their completion. Among others,

others, this of abstaining from blood; to which they so rigidly adhered, that they not only disturbed the peace of the infant church, but would have refused communion with the Gentile converts, had not the apostles in council, determined it as necessary, from the exigency of the times, to make a temporary law, to prevent schism, and to restore harmony and peace to the church. It is highly probable also, that the eating of blood, was among other things, a part of the idolatrous worship of the Gentiles; (fornication, and prostitution were notoriously so;) and that the apostles for very prudential reasons, (arising from the times,) gave those directions which are recorded in Acts xv.

LECTURE V.

CONTENTS.

Noah continued,—Was drunk,—Mistranslated and misunderstood.—Babel.—The Confusion of Tongues,—Explained.—No Variety of Languages took Place then.—The Hebrew Language the original one.—Revealed to Adam.—Plato,—His Sentiments.—The Syriac Language was originally Hebrew.

WE read in ch. ix. 18, &c. *And the sons of Noah that went forth of the ark were Shem, and Ham, and Japheth; and Ham was the Father of Canaan. These are the three sons of Noah, and of them was the whole earth overspread. And Noah began to be an husbandman, and he planted a vineyard, and drank of the wine, and was drunken, and was uncovered in his tent. And when he awoke, he prophesied, and foretold the future condition of his family; or, in other words, of the whole race of mankind.*

Ham the father of Canaan saw the nakedness of his father; betrayed a great want of duty, and reverence for him; told his two brethren, Shem and Japheth; who with filial respect covered their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him, and he said, *cursed be Canaan, a servant of servants shall he be unto his*

his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant.

That Noah was not influenced either by resentment or intoxication, in what he here delivered, will appear presently. That he was really endued with the knowledge of futurity, and here foretold the future state of his family, or in other words, of those from whom every nation is descended; the accomplishment has proved.

The Canaanites are descended from Ham, and the curse here pronounced to Ham was not inflicted either on him, or on Canaan his son; nor indeed until several centuries after, when his wicked descendants had filled up the measure of their sins. The Canaanites had distinguished themselves for their wickedness and idolatry: from them were *they* of Sodom and Gomorrah descended. It was for the wickedness of these nations that the Lord brought the Israelites in, to possess their land. (Deut. ix. 4.) The Canaanites were to be servants to *Shem*, a *servant of servants*, *shall be unto his brethren*. And how exactly, and wonderfully this prediction has been accomplished, the book of Joshua shews. The children of Israel are descended from Shem, and when they invaded the land of Canaan, they smote all their kings, possessed themselves of their lands; and such of the Canaanites as escaped the sword, were made their *slaves and tributaries*.

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The Canaanites experienced the same again under Solomon.

2 Chron. viii. 7, 8, 9. *As for all the people that were left of the Hittites, and the Amorites, and the Perizzites, &c. which were not of Israel, them did Solomon make to pay tribute until this day; but of the children of Israel, did Solomon make no servants for his work.*

When we know, that the children of Israel are the descendants of Shem, it is enough to shew, how literally the prophecy respecting him, has been accomplished. The promised blessing was continued in his line. From him was Abraham descended, in whose seed, all the nations of the earth were to be blessed. Shem was preferred also to his elder brother Japheth; as Jacob was afterwards to Esau; Judah, and David to their elder brothers.

We read in ver. 27. *God shall enlarge Japheth*; the word construed *enlarge*, has no where in the Bible that signification; it is better translated in the margin, *shall persuade*, or entice; (see Leigh's Crit. Sacr. and Calat.) thus alluding to the name *Japheth*, which signifies *to draw aside*, or entice. The letters that form the Hebrew word to *enlarge*, are so like those that signify *to entice*, that the one must have been mistaken for the other, by the translators of the Bible, by bishop Newton, and others.

The descendants of Japheth were probably the first that fell into idolatry; and this seems to be what is alluded to in ver. 27. *By these were*
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the isles of the Gentiles divided. Gen. x. 5. The isles of the Gentiles, mean principally, Lesser Asia, and all Europe; where the descendants of Japheth settled. See Well's Geo. vol. 1.

And he (Japheth) shall dwell in the tents of Shem. Which prophecy is literally fulfilled. Japheth's descendants now possess all those countries, which formerly belonged to *Shem*, the people of God; who now under the denomination of Jews, are dispossessed.

Dr. Newton, and others seem to think, that the pronoun *he*, ver. 27. refers to *God*, and not to *Japheth*; that *God would dwell in the tents of Shem*; which though true, (as will abundantly appear in the course of these lectures,) yet, will not agree with the context here; for then, *Canaan* would have been the servant of *God*, and not of *Shem*. But take it in either sense, the prophecy is remarkably fulfilled.

When the Greeks and Romans, who are both descended from Japheth, conquered, and seized all Judea, and the other countries belonging to the Jews, then, was this prophecy fulfilled. And still more effectually so, when they became converts to the true religion; and they, who were not *Israelites by birth*, became *Israelites by faith*, and, like ourselves, who are also descended from *Japheth*, embraced christianity.

Here then, was a prophecy delivered above four thousand years ago, which all histories, both sacred and prophane, ancient and modern, shew, hath been fulfilled, and continues still to be

be fulfilling, through the several periods of the world, from Noah, to this day.

Let us now return to ver. 20, 21. *And Noah began to be an husbandman, and he planted a vineyard; and he drank of the wine and was drunken, and he was uncovered within his tent, &c.* This piece of history as it now stands, is not much to the credit of Noah, a man so highly favoured of God. The best of men, no doubt, have their infirmities; and upon many occasions Moses has proved himself so faithful an historian, that he has recorded the imperfections, as well as the virtues of men.

Let us however see, whether the original will not warrant, a different construction to be put upon this passage, and what assistance we can collect from other parts of Scripture, to support it.

The Hebrew word translated *drunken*, does certainly bear this sense, but it also signifies, *drinking freely only*, where no *drunkenness* is supposed. The radical meaning of it is, to *satisfy*. It is the same word which is used in Gen. xliii. 34. to express that *Joseph and his brethren, drank, and were merry*. It corresponds with, and in the Septuagint is translated by the Greek word *μεθύω*, which word, as well as the Hebrew שָׁכַר *shacar*, admits both of a bad, and a good sense, (see Leigh's Crit. Sacr.) in Hag. i. 6. and in John ii. 10. at the marriage of Cana in Gallilee, it is used in a good sense.

I must further observe, that there is no word in the original for *his* tent; *the* tent, or tabernacle, is the plain obvious meaning of the words.

When the first fruits were to be offered, we read in Deut. ch. 16. *Thou shalt observe, and do these statutes; thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine; and thou shalt rejoice in thy feast, thou, and thy Son, &c.* This feast was to be kept in the place which the Lord should chuse. And in Isaiah, lxii. 9. *They that have brought it (the first fruits) together, shall drink it in the courts of my holiness.* That the early Christians were sometimes inspired at these feasts, St. Paul seems to intimate, *we ourselves which have the first fruits of the spirit.* Rom. viii. 23. The feast was called the *feast of first-fruits*. It was at this feast that the Holy Ghost inspired the apostles at Pentecost. (as will be shewn in lect. x.) But God, not only *at sundry times*, but *in divers manners*, spake unto the fathers. Heb. i. 1. Sometimes openly and plainly, sometimes by visions or in dreams, many instances of which, occur in the Old, and some in the New Testament. All these circumstances considered, incline me to conceive this piece of history in a very different light, from that, which is put upon it.

Noah becomes an husbandman, he gathers in his harvest, and his vintage, he brings the first-fruits of his wine to the tent or tabernacle, the very place which stands upon record to have been appointed by God for the celebration of
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this feast. The feast, is a feast of joy, agreeable to the requisition of the law, a grateful, chearful acknowledgement to *him* who is the giver of all ; a pledge, and assurance of a resurrection to a future harvest ; as St. Paul has described. Compare 1 Cor. xv. 20. In this tabernacle he lies down, has a divine dream ; and God reveals to him the purposes of providence towards the future race of mankind, that were to descend from his three sons. The prophecies here disclosed to him, had not, nor were they intended to have, their accomplishment in his three sons, to whom he delivers them ; but relate to events that happened to their descendants some thousands of years afterwards. See bishop Newton, and Louth's Præl. This is surely more consonant to our ideas, than that Noah the preacher of righteousness should be so highly honoured with divine communications in a fit of drunkenness. And it is a construction, which I trust, the learned, and candid reader will see that the original warrants, and agree with me therefore in receiving.

B A B E L.

The xi. ch. of Gen. gives an account of the building of the city, and Tower of Babel, and of the confusion of tongues. Let us see how the original has represented this piece of history, and what light can be had from other authorities, to support what I shall here advance, And perhaps, when thus laid before you, it will appear that the object which the builders of the Tower of Babel had in view, was not the absurd
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foolish idea, that its *top may reach the heavens*, for it was built in a valley; nor does the original warrant this interpretation; for the words, *may reach*, are added by the translators: the original is, *with its top to the heavens*, or *dedicated to the heavens*, the object of their worship: and the variety of languages, seems to have been the gradual, natural *effect and consequence*, but not the *cause*, of their dispersion. God confounded their *lip*, (as is properly translated in the margin,) their *religious confession*. (See Zeph. iii. 9. where the word is used in this sense.) *Then will I turn to the people a pure language*, (margin and Heb. *lip*) *that they may call upon the name of the Lord with one consent*.

In the case now before us, their dispersion, and confusion, arose from God's causing them to differ about the method of carrying on this their false, idolatrous worship. And we learn both from prophane and sacred history, that the nations who had fallen off from the worship of the true God; became so blind as to worship the material agents, the heavens, or powers of the air; supposing them to preside over, and be the directors, and governors of the universe. These they called their *celestial deities*. Worshipping the sun, moon, and stars, as their gods, and erecting altars to them on the tops of mountains, pyramids, and towers.

That this was the intended use of the Tower of Babel, we may justly conclude, from the description of it in Herodotus. He tells us, "It was built upon an area of one stadium or fur-
" long

“ long square, and eight stories high. At the
 “ top was a facellum, or chapel, inhabited by
 “ a lonely priestess, and furnished with a golden
 “ couch. The lower story was in the form of
 “ a temple, or chapel, dedicated to *Jupiter*
 “ *Belus*, (probably a corruption of Baal and
 “ Bel, the objects of the heathen idolatries,)
 “ with a great image of Jupiter in gold, sitting
 “ —a table—throne—and footstool of gold. A
 “ golden altar, without the chapel, for offering
 “ small young victims on; and another great al-
 “ tar near it, for full grown beasts; and for of-
 “ fering incense upon.”

Sanchoniathon describing the idolatries of the heathen nations, tells us, they worshipped the sun, under the epithet of *Baal sbemim*, which words are Hebrew, and mean the heavens, the ruler. This God, (says he,) they esteemed the only Lord of heaven. *Jupiter Belus*, also means the very same with *Baal sbemim*; if *Belus* be, as is most probable, a corruption of Baal; and Jupiter among the Greeks and Latins, is often used to express the powers of the air. *Jovem pro aere usurpari docent.* Macrobius. *Jupiter est is, quem Græci vocant aera; qui ventus est, et nubes, imber postea, atque ex imbre frigus, fit aer denuo.* (Varro ex Ennio.)

The project of building this idolatrous tower, and dedicating it to the heavens, the object of their worship, being set on foot, by the children of men, as is expressed; ch. xi. 5. and not by the sons of God, which the true worshippers are called in Scripture, in opposition to those who
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apostatized, and are called children of men; the confusion which arose through the immediate interposition of God was an act of mercy, in order to prevent this idolatry from spreading; to defeat this new scheme of religion. By what method this was done, the Scriptures have not told us; that the project was about religion, and not about language, taken in its ordinary sense, I think is evident. The text authorizes this assertion, and history confirms it.

That the whole earth was of one religion, and *that* the true one, immediately after the flood; when but eight persons were left alive, is not to be disputed. That there was also but one language then spoken; and that a variety of languages did not immediately take place, upon the confusion at Babel, but was the slow, gradual, and natural effect of the dispersion, is fairly to be collected from the book of Scripture. Nay more, that but one language was spoken for several ages after, will, I think, appear from the following circumstances.

It is allowed on all hands, that Canaan the son of Ham, spoke the same language with Abraham, Isaac, and Jacob. It appears further, that Nimrod, who was grandson to Ham, spake the same language with Asher, the son of Shem: the former at Babylon, the latter at Nineveh. Here then we see, the two greatest cities in the world, heads of such extensive empires, enemies to each other, speaking the same language.

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We find in the time of Abraham, (which was between two and three hundred years after the confusion at Babel,) who lived at Ur of the Chaldeans, that he conversed not only with the Egyptians, who were so very remote from him, but with all the nations that were between these two countries; with Abimelech, and others.

We find that Lot, Jacob, and many others, could discourse without any difficulty, with the several nations, whither their travels led them. The same we find of Joseph when carried into Egypt; one, and the same language seems to have prevailed universally.

It is said indeed of Joseph, that *his brethren knew not that he understood them, for he spake unto them by an interpreter.* Gen. xlii. 23. This however was not out of necessity, but the better to carry on the disguise, and to preserve the state and grandeur of his station; he spake not directly, but through an officer in waiting, as is customary to this day in the east; for his brethren communed freely with his steward; as he himself did at first with Pharaoh, and all the Egyptians. And that this one universal language was the Hebrew, the same in which the books of Moses are written, may be proved from the following circumstances.

First, Moses's writings were universally understood, both by the Israelites, and the Egyptians. Had the Israelites spoken a different language from the Egyptians, is it to be supposed, that after a bondage of so many years, they would
not

not have corrupted their language, when their posterity had materially corrupted it during their seventy years captivity in Babylon; so that they had almost lost the knowledge of their mother tongue? For none but their scribes, or men of learning, could even read Moses's writings.

Secondly, It appears by the names of places, and persons in the Hebrew Bible, (all of which are descriptive) that wherever Abraham, Lot, Isaac, Jacob, and others travelled, *Hebrew* had been the established language in those places.

Thirdly, It appears, that although in latter times the Syriac language differed from the Hebrew, yet they were originally one, and the same. In the time of Jacob there was no difference between them; as appears from all the conversation between him, and Laban, the Syrian. Jacob's interview with the shepherds, with Rachel, and Leah.—The whole of this entertaining history, during the long residence of Jacob in Syria, where Laban dwelt, are proofs of this.

Fourthly, That the language spoken was the very Hebrew which we have in our Bibles, appears from the descriptive names given to persons, places, and things; all of which are of Hebrew interpretation, and structure; without any mixture of what afterwards became Syriac.

Fifthly, That the language then universally spoken,

spoken, was the language spoken also in paradise, the same argument can prove.

We have I think the authority of Scripture to say, that speech was the immediate gift of God to man; language was revealed to Adam in paradise, as much at least as was necessary for him to know at that time.

The knowledge of nature was acquired by the sight and explanation of the instincts, and qualities of the creatures, when God brought them before Adam, to give names to them.

How just an idea did Plato form of divine truth! He travelled through various nations, particularly into Egypt in search of it. He there acquired such a knowledge of the Jewish religion, and the mosaic writings; and his doctrines, and sentiments approached so nearly to the truth, that he was called the *Athenian Moses*. Speaking of the origin of language, he has these memorable words, *ὅτι τὰ πρῶτα ὀνόματα οἱ θεοὶ ἔδωκαν, καὶ διὰ ταῦτα ὁρθῶς ἔχει.*

And that this language was the Hebrew, the very same in which the Scriptures are now written, can I think, be proved from the very nature of the language; because each root is taken from some particular beast, bird, plant, or flower, or some sensible object, from whence it is carried further to represent the several actions, or inclinations, of which those instincts first raised ideas. The names of persons, animals, and places, almost without exception, are all descriptive;

scriptive; which can be said of no other language; it is wonderfully adapted to express the nature, and qualities of things. Several instances of which have already appeared, and will occur further in the course of these lectures; as indeed they are set forth in our translation of the Bible.

Had the confusion at Babel been really about languages, as has been generally supposed, is it not extraordinary, that the language of those nations that bordered upon each other, should bear the nearest resemblance to each other? whereas the languages of those, who lived most remote from each other, differed also the most. We read of no separation or confusion taking place among the several nations or families; they still kept together *as a family*, or a nation, and still spoke the same language. All the descendants of Shem for instance, removed together, and settled in the east; and those of Japheth in the west. A miraculous confusion of languages, in order to defeat the project at Babel, would not surely have been so directed, that the several families and nations, should speak still so as to be understood by each other respectively. Whereas when this piece of history is in this manner explained to you, out of Scripture, the whole is easy, and clear of difficulty. Idolatry gaining ground, God in mercy caused them, so to differ in their sentiments, and conversation upon the subject, that the several nations divided, and scattered themselves over, and of course peopled the whole world. In consequence of this dispersion, the one original

ginal language hitherto universally spoken, began to change; difference of climate, and of objects; improvements in arts and sciences; would occasion new words to be framed; and the various other causes, which have ever prevailed, and changed the language of a people, produced the same natural effects here; and in length of time this diversity increased, in proportion to the distance of the several nations, or the little or no intercourse kept up between them.

But taking this history as it stands translated, a most inconsistent and impracticable attempt is supposed to be undertaken. And the interposition of the Almighty is alledged to have been exerted in working a miracle unnecessary and inadequate to the purpose; and which in fact, appears not to have been wrought; for it is plain from Scripture, that the earth was of one, and the same language, though not of the same religious persuasion for several ages after. *That* idolatry, which shewed itself at Babel, was prevented from becoming universal, by the means of the dispersion, which now took place. And more especially, by the call of Abraham, which opens to us a new scene, a glorious manifestation of divine condescension, and love. The particulars of which will furnish matter for my next lecture.

It may not be improper to observe here, that Noah lived three hundred and fifty years after the flood. The confusion at Babel happened about an hundred years after the flood, and of course, above two hundred years before Noah died.

died. If they, or indeed any of the descendants of Shem were at Babel, (which I think at least very dubious,) certainly they were not concerned in the apostacy. It was a project set on foot by the *children of men*, Gen. xi. 5. not by the holy line.

LECTURE VI.

CONTENTS.

*Abram.—God's Promise to him.—Melchizedek.—
 Abram's Faith.—The Sacrifice of his Son.—Je-
 hovah Fireh.—Mount Moriah.—Solomon's Tem-
 ple.—Mount Calvary.—Abram's Name changed
 to Abraham.—Entertaineth three divine Persons.
 —Who they were.—The Promise renewed.—Isaac,
 —God appears to him.—Makes further Discove-
 ries to him.—Jacob.—Esau.—Rebecka.—Her
 Conduct vindicated.—Jacob's Vision,—Beth-el,—
 Wrestles with an Angel,—His Name changed to
 Israel.—Judah.—The Sceptre.*

THE next distinguished character that we read of after Noah, is the patriarch *Abram*, the father of the multitude, as that name imports. A man whom God was pleased in a singular manner to honour. In whom all the nations of the earth were to be blessed.

There was an interval of two years only, between the death of Noah, who died 1998 before Christ, and the birth of Abraham.

I shall pass over several particulars which are recorded of him, in the book of Genesis, and which so justly entitled him to the character given him throughout the Bible; touching only upon

upon such parts as fall within the design of this work.

The land of Canaan, which Jehovah shewed Abram, and to which he removed him from his own country, with an assurance, that his seed should possess it; was a type and earnest, that not only his *bodily* heirs, but that all that are of the *faith* of Abraham shall inherit the heavenly Canaan: *that better country which God hath prepared*; which Moses, and the law was to lead and shew the way to, but his successor Joshua, (in lect. xi. to be explained,) was to give possession of. This land, east, west, north, and south, was promised to him, and to his seed for ever. ch. xiii. 15, &c. As this promise respected the *spiritual Canaan*, or land of rest to the children of God, we all have an inheritance, and share in it; but should we confine it to the *earthly Canaan*, the history of the world too plainly shews, how ill qualified are they, to be called *Abraham's seed*, who are the possessors of it.

In full assurance of faith, Abram when he came into this country built an altar, and sacrificed to Jehovah. Here Melchizedek, the king of Salem, king of *righteousness*, as the name imports, priest of the most high God, meets him with bread and wine; blesses him; and Abram pays him tithes of all. Here then are instances of sacrifices—an altar—a priesthood—and the payment of tithes, long before the mosaic institution, which gives the first account of the divine appointment of these things. All this is a further evidence in support of what has been
already

already observed; that the written law was only a republication of God's will and instructions to mankind. *It was added, as St. Paul says, because of transgressions.* Gal. iii. 19. The wickedness of the world made it necessary to make some additions to it, and to reduce it to writing. Otherwise it is probable, the verbal divine communications would alone have answered.

The instances of Abram's faith are great beyond conception; when he and his wife were both too old to expect a child in the ordinary course of nature; an assurance is given him, not only, that he shall have a son—that *he shall be the father of many nations*—but that in him *all the nations of the earth should be blessed*; for the redeemer of mankind was to spring from his loins. Isaac his son, his only child, is born—he grows up—God appears to Abram, orders him to slay him. The good man obeys, *he staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able to perform.* (Rom. iv. 20.) In token therefore of this his faith and obedience; as an earnest and pledge of the divine assurance, his name is changed from אַבְרָם Abram, the father of the multitude, to אַבְרָהָם Abraham, the father of the purifier of the multitude; which the event proved him in an eminent manner to be. (See Cala. Heb. Con. where the reader will see the radical meaning of most of the proper names in alphabetical order, in vol. 4.)

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That the sacrifice of Isaac was typical and predictive of the future sacrifice of the Lamb of God, is universally allowed by all christians. That Abraham looked upon it in this light we may fairly conclude, from what the Scriptures have said. Indeed the very words of the promise, *in thy seed shall all the nations of the earth be blessed*, might have led him to see, that this was an assurance, and fuller manifestation, that the seed here spoken of, was the same with that which was to *bruise the serpent's head*.

I will, says Jehovah, establish my covenant, in the original, I will raise up my purifier, between me and thee. The terms of the original covenant being, that a *purifier* was to be cut off; that covenant is here referred to, renewed to Abraham, and fixed in *his* seed. Abraham's conduct upon this occasion shews that he knew what was intended by the sacrifice of his son, and therefore did he give that prophetic name to the place; *and he called the name of it Jehovah Fireh; as it is said to this day; in the mount of the Lord it shall be seen.*

Thus we read in the translation, (see Gen. xxii. 14.) which has utterly destroyed the force and beauty of the expression; but in the original it is, *in this mount Jehovah will appear; will be seen.* And what mount was it? Mount *Moriab*, or the *bitterness of Jah*, as the very word imports; (see Cala. Heb. Con.) a prophetic name given to this place, where *Jah* the God incarnate was to suffer the bitter agonies of death, and where our Lord was actually crucified. Nay
this

this mount was honoured with our Lord's appearance on many important occasions. It was here that the temple, the type of his body, was afterwards built, and here he preached his heavenly doctrine. Here also, he appeared unto David; as we read in 2 Chron. iii. 1. *Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord (Jehovah) appeared unto David his father, &c.*

Here also, in this memorable mount, did he declare his presence should be, until his incarnation. The Song of Solomon, is generally allowed to be an allegorical poem, setting forth the mystical union between Christ, and his spouse the church. In chap. iv. 6. Christ, expressing his love for his church says, *until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.* The word translated *myrrh*, is the same radical word with Mount *Moriah*; the root is, מר bitterness, and our English word *myrrh*, is strictly Hebrew; it is called by this name from its great bitterness. What has been before observed shews, that on Mount *Moriah* he chose his residence should be. The text before us seems emphatically to mark out the length of time for this residence to continue, namely *until the day break, and the shadows flee away.* The event proved accordingly; for when once the sun of righteousness arose, and established his gospel in the world, then did the types and shadows of the ceremonial law cease; being realized in him, as in my ninth, tenth, and eleventh lectures, will be fully laid before you.

From the time of Solomon, when this text was delivered, the divine presence was manifested only in the temple. *There was the place in which it pleased God to dwell; he chose and sanctified that house, that his name might be there for ever.* 2 Chron. vii. 16. The rites and ceremonies of the law could be performed at no other place. *There alone would he receive the sacrifices offered up unto him. And the incense appointed as an appeasing odour, could be fumed no where, but before the faces of the Cherubim, where Jehovah Aleim inhabited. There, and there alone, was that mountain of myrrh, and that hill of frankincense, of which the text has spoken.*

Myrrh was a material ingredient in the anointing oil, with which the tabernacle, the congregation, the altar, and all the furniture and vessels were to be anointed; as frankincense was the principal ingredient, in the composition of the perfume. See Exod. xxx.

These prophetic names then given to a place, where Abraham was directed to sacrifice his son; and where the redeemer of mankind was in due time to shed his blood; shew, that Abraham had a fore-knowledge of those awful scenes, which were to be represented there. And when in obedience to the divine command he bound his son upon the altar, and took up the knife to slay him; he did it in *full assurance of faith*.

Your father Abraham rejoiced to see my day, says Christ, and he saw it, and was glad. John viii. 56.
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This accounts for the conduct of Abraham, which would otherwise appear utterly unworthy of the great character given of him.

By faith, Abraham when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. Heb. xi. 8. It is worth observing, that this land, promised to him, and to his seed after him, for an everlasting possession, was the land of Canaan; see Gen. xvii. 8. and yet in the literal earthly Canaan, Abraham never had a possession; no inheritance in it; no, not so much as to set his foot on, is St. Stephen's expression. (See Acts, vii. 5.) But Abraham looked forward to the heavenly Canaan, of which the earthly Canaan was but a type and earnest. The same may be said of Isaac and Jacob, and of all that sojourned in the wilderness, of whom none but Joshua and Caleb enjoyed the earthly Canaan. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers, and pilgrims upon earth, Heb. xi. 13. for they looked for a better, that is, an heavenly habitation; which shews, not only the consistency of their conduct, but upholds the goodness, the justice, and veracity of the Almighty. It shews that another life, was the doctrine of the Old Testament, as well as of the New.

“ 'Tis

- “ 'Tis that enlightens all ;
 “ And all by that enlightened, proves it *sure*.
 “ Consider man as an immortal being,
 “ Intelligible all ; and all is great ;
 “ A crystalline transparency prevails,
 “ And strikes full lustre thro' the human sphere.
 “ Consider man as *mortal*, all is dark,
 “ And wretched ; reason weeps at the survey.”

YOUNG.

ABRAHAM *entertaineth three* PERSONS.

The xviii. ch. of Genesis, deserves here to be looked into, and considered. We find, that *Jehovah appeared unto Abraham ; and he lift up his eyes and looked, and behold three men stood by him, (viz. by Jehovah,) for they could not be standing by, or near Abraham, for he ran to meet them, and bowed himself toward the ground, and he said, my Lord, if now I have found favour in thy sight, pass not away from thy servant, &c.* It is plain from other places, that Abraham had often seen Jehovah before ; so had Adam, Noah, and others ; but what form the divine presence had assumed in these appearances, we are not told. Some form, or the emblems at least of the divine presence, must have been assumed, and exhibited, in order to personate what could not be seen : for *no man hath seen Jehovah at any time ; the divine Being in itself is invisible ; and the glory of the Lord was the usual symbol of his presence.* In the case now before us, Jehovah appeared to Abraham, (whether in the usual emblems of fire and light is not said,) but so at least, that Abraham knew it was Jehovah, and addresse

addresses the three men that stood by him as *Jehovah*, and offers them refreshment in the character of men, of which in condescension they accepted. Abraham must have known, that Angels, no more wanted the refreshment which he offered, than *Jehovah* himself did; and therefore he knew what he was doing, and did not unawares entertain them as Angels, which our translation seems to suppose. But he plainly knew *Jehovah* was come, for the text says, he was *seen* by him; he runs up to the place to meet them; bowed himself toward the ground, and addresses the three men, as *Jehovah*. He therefore knew, that the three men personated the *Jehovah*, the invisible Being; as it appears two of them afterwards did to Lot, in the following chapter. See Gen. xix. These three men here, who personated *Jehovah*, spake accordingly, and are so called, several times in this chapter. Abraham, when he had prepared the repast, stood by them, and they did eat, *and they said unto him, where is Sarah thy wife? and He said, behold here in the tent; and He said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son.* From the whole of this story, and conversation between the men and Abraham, (they being sometimes spoken of in the plural number, as men, and again, in the singular, as *Jehovah*, the voice of *Jehovah* being *that* of the men, his person being exhibited, and rendered visible in *their* appearance; the promise made, which no creature has a power to perform, and *that* not as by commission, but from themselves absolutely; *I will return unto thee.* (ver. 10.) *Is any thing too hard for Jehovah?* (ver. 14.) the conclusion that offers

offers itself, is plainly this, that the appearance here, was that of *Jehovah*, in three distinct persons, who had each of them assumed an human form in order to render themselves visible; and as an exhibition to this celebrated patriarch, that there doth exist in the Unity of the Godhead, a Trinity of Persons.

The title of the chapter here before us, (Gen. xviii.) sets forth, that Abraham entertaineth three Angels: whereas, in the chapter itself, they are no where called, or represented, as Angels. *Jehovah appeared unto him, and lo, three men stood by him, (Jehovah.)* Such were their appearances throughout the whole of the chapter. The reason of which seems to me to be this. *Jehovah Aleim*, a Trinity of Persons being here visibly present, the appellation of *Angels*, or persons *sent*, could not with propriety be expressed of *them*. Whereas, in the very next chapter, when Sodom and Gomorrah were destroyed; the two who appeared to Lot in the form of men, whom *Jehovah sent* to destroy those cities, and whom Lot addresses in a stile not applicable to created beings. *Oh, my Lord, (Adoni, the known address to Jesus Christ,) behold now thy servant hath found favour in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me, &c. And he said unto him; see, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken, &c. Then the Lord (Jehovah) rained upon Sodom, and upon Gomorrah, brimstone, and fire from the Lord (Jehovah) out of heaven.* Here, and with strict propriety, these two persons of the divine essence

fence are called Angels, as being *sent* by Jehovah for the above purpose.

I S A A C.

After the death of Abraham, the same divine providence, which had been peculiarly shewn to him, was extended to his son Isaac. Jehovah personally appeared unto him, and renewed, and enforced all the gracious promises, which had been made to his father. *I will be with thee ; and will bless thee ; for unto thee, and unto thy seed, will I give all these countries ; and I will perform the oath which I swore unto Abraham thy father, &c. and in thy seed shall all the nations of the earth be blessed.* Gen. xxvi. 3 ; assigning for it this important reason, *because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.* I think myself, therefore, warranted from Scripture to assert, that there was a body of laws given to man, containing charges, commandments, statutes, and laws, before the written publication ; which I should rather call, as has been set forth already in this lecture, the *re-publication* at Mount Sinai ; being persuaded, as St. Paul has assured us, that the *world by wisdom knew not God.* 1 Cor. i. 21 ; *that the natural man knoweth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, for they are spiritually discerned.* 1 Cor. ii. 14. Nay more ; it appears, not only that there was this law of God, given to *Abraham*, before Moses, but that he handed down the knowledge of the same to his descendants. *For I know him, says Jehovah, that he will command his children,*
and

and his household after him; and they shall keep the way of the Lord, to do justice and judgment. (Gen. xviii. 19.)

When Isaac had received these divine assurances, (and they were repeated to him again in the same (26th) chapter,) he was well-assured, that the Saviour of the world was to come of his family, *and he builded an altar, and sacrificed, in token, and full assurance of this promise: and called upon the name of the Lord.*

J A C O B.

Isaac had two sons, Esau, and Jacob. It was the will of Providence, that two distinct nations should descend from them; and that the Redeemer of mankind should come from Jacob the younger; and not from Esau. It was revealed unto Rebekah their mother, before they were born. *And the children struggled within her, and the Lord said unto her, two nations are in thy womb; and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger.* It is highly probable that Rebekah had never communicated this revelation she had had, to Isaac her husband; nor had he any intimation thereof until near his death, when he was himself inspired, and influenced to give his final benediction to Jacob, to the seclusion of Esau; the particulars of which are set forth in the 27th chapter. And this not only accounts for, but justifies Rebekah's behaviour, which so far from marking the character of low artifice, deceit, and injustice,

injustice, was the result of her reliance upon the assurance of God to her. She was the instrument in the hands of Providence to bring about the accomplishment of what had been revealed to her. The intention of Isaac, when he was about to die, was certainly to confer the chief blessing upon his eldest son Esau; but in this last interesting scene, he was himself inspired, and pronounced *that* blessing upon Jacob his younger son, which he *would* not, and *could* not reverse. With a prophetic view therefore was this son called *Jacob*, from his having *supplanted* his brother, as the word imports. To Esau also his elder son did Isaac pronounce a blessing, and foretold to *him*, as well as to *Jacob*, the future condition of their *families*; not what concerned themselves personally, for the predictions here set forth were not verified in *them*, see Gen. xxxiii. but only in their *posterity*. The history shews that Esau never *did serve* his brother Jacob, nor was it the intent of the prophecy to assert it. The prophecy now before us, as well as most others afterwards, were to have their completion in ages and nations remote from the period of time when they were given. So far was Jacob from having any dominion over his brother Esau, that he was obliged to fly his country for fear of him, and lived twenty years in *Haran* with Laban his uncle: and when he ventured to return home, he was much afraid of his brother's resentment, and would not dare to meet him, until by large presents and supplications, he had *found grace in his sight*. And Jacob was greatly afraid, and distressed at the interview, which the 32d chapter of Genesis has described.

described. From whence it appears, that Jacob had no immediate superiority over Esau.

Two nations did arise from them, as had been foretold to Rebekah, chap. xxv. 23. of whom, the one was stronger than the other; and the elder did serve the younger, in their generations. The Israelites were descended from Jacob, and the Edomites from Esau. These two nations, were to be *two manner of people*. And no two people could be more different in their manners and principles than they were; which they exemplified in their perpetual quarrels with each other.

The one people, was to be stronger than the other, and the elder was to serve the younger. The Edomites being the descendants of Esau, were accordingly entirely subdued, by the Israelites under David, and made his servants and tributaries. *And he put garrisons in Edom; throughout all Edom put he garrisons; and all they of Edom became David's servants.* 2 Sam. viii. 14. See also 1 Kings xi. 16. which mentions their sufferings and subjection under Solomon. In the reign of Jehoshaphat king of Judah, and for several years before, they were governed by deputies appointed by the kings of Judah. *There was then no king in Edom, a deputy was king.* 1 Kings xxii. 47. The books of Kings and of Chronicles, give numerous instances of the accomplishment of this memorable prophecy respecting these two nations. It appears from these histories, that the nation of the Edomites hath been several times subdued, and made tributaries

butaries to the Jews: but no instance appears of the Jews being ever conquered by the Edomites.

That the Jews (descendants of Jacob) still continue a distinct people, is visible to the world. But the Edomites, the descendants of Esau—where are they? they are now no more: agreeable to the prophecy of Obed. ver. 9, 10. *to the end, that every one of the mount of Esau, may be cut off by slaughter; for thy violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.*

When Isaac had given the first blessing to his younger son Jacob, and Esau had solicited his father to bleis him also, Isaac blessed Esau in these words. *Behold thy dwelling shall be in the fatness of the earth, and of the dew of heaven from above.* And accordingly we find, that Esau himself, and his descendants for near seven hundred years after, lived in great splendor, until their idolatry and wickedness brought down upon them their utter destruction.

Their whole life was a scene of warfare during the time that they were tributaries to the Jews; agreeable to the prophecy. *By thy sword shalt thou live, and shalt serve thy brother, and it shall come to pass, when thou shalt be brought down, subdued, (not as we have translated it, have the dominion, it is in the passive, not the active voice,) that thou shalt break his yoke from off thy neck.* Gen. xxvii. 40. And accordingly we find, in the reign of Jehoram, the Edomites revolted

volted from under the dominion of Judah, and made themselves a king; so the Edomites revolted from under the hand of Judah unto this day: 2 Chron. xxi. 8, 10. they were never after under their subjection; thus, after they had been subdued, Gen. xxvii. 40. they broke the yoke from off their neck.

The gracious manifestations made to Isaac upon his death, respecting his younger son Jacob; which were communicated to him in the blessings pronounced on him; are further confirmed and revealed to Jacob himself, in a vision. And he went towards Haran to a place, which from Gen. xii. 8. and xiii. 4. appears to be *Beth-el*, where Abraham had formerly erected an altar. Here Jacob lay down for a divine dream, (as Noah had before done,) and had a vision, and when he awoke he took the stone upon which he had laid his head while he slept, set it up for a pillar, poured oil upon it, the known form of consecration, and said, how dreadful is this place, this is none other but the house of God—and he called it accordingly *Beth-el*, see chap. xxviii. which recites the gracious promises made to him by Jehoyah.

In chap. xxxii. we read further of the Angels of God (Aleim) meeting him; and in ver. 24. of a man's wrestling with him, and in the struggle Jacob's thigh was strained: that the person of whom this extraordinary scene is recorded, (called a man,) changed his name from *Jacob*, to *Israel*: and he blessed him there. In this surprising story is contained an important mystical lesson; conveying a picturesque exhibition,

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an information by action, which from the beginning was the mode of instruction; as the Cherubim, and other symbolical signs were. Who the *angel of God*, (in ver. 1.) and the *man* who wrestled with him (in ver. 24.) was, appears from the name given to the place; and Jacob called the name of it *Peni-el*, for I have seen God, (*Aleim*) face to face. And in chap. xxxv. 7. Jacob built an altar there, and called the place *El-Beth-el*, because *there*, God appeared (Heb. *Aleim* appeared in the plural number, *they* appeared) unto him, when he fled from the face of his brother. These expressions of the angels of God, and the human appearances, assumed occasionally by the persons in Jehovah, and particularly by the second person before his actual incarnation, shall be considered in my next lecture.

The lesson intended to be conveyed by this story, seems to me to be this; that Jacob and his posterity might be apprized of the struggles and difficulties that were to be undergone between God and Man; *that* man who was to be of the seed of Abraham, and to proceed from the thigh of Jacob. The promised seed was to contend with God, in behalf of fallen man; was to suffer in the struggle; his utmost strength to be exerted; (intimated by the straining of the sinew,) and in the end should prevail; and therefore was his name changed. *Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed*, ver. 28. *The Lord shall rule*, or be a prince, a ruler; seems to me the literal meaning of

of the word *Israel*. It was predictive of him, the Prince of Peace, who was to prevail in his struggle with God, and to rule his people Israel. We read in Hosea xii. 3, 4. that *Jacob by his strength had power with God, yea he had power over the angel, and prevailed.* And this angel, this person, who in human form struggled with Jacob, is expressly called by the Prophet in ver. 5. *the Lord God of hosts: the Lord is his memorial.* That a double blessing was conferred on Jacob, which was to have a two-fold accomplishment, a *temporal* and a *spiritual* one, the event proved. From him proceeded the twelve tribes, who inherited the literal Canaan, which was divided among all his sons, but the blessed seed was to descend only from one: and Jacob was enabled from the divine communications exhibited by signs, and expressly revealed, to be more particular in his prophecy concerning Christ, than Abraham and Isaac had been. He not only foretels the future events, and sketches out the very characters and fortunes of all the tribes, but limits the descent of the promised seed, to the tribe of Judah. *Thou art he whom thy brethren shall praise.* (The word Judah, is to *praise*, to ascribe acknowledgements to.) *Thy fathers children shall bow down before thee.* And to point it out more particularly; *the sceptre shall not depart from Judah, nor a lawgiver* (Heb. rod, or staff of office,) *from between his feet, until Shiloh come; and to him shall the gathering of the people be.* Gen. xlix. 8, 10. The meaning of which memorable prophecy was this, that Judah alone should be a distinct tribe until Christ came. And this was verified in the event. All the tribes

tribes were led into captivity, and of the children of Israel none were to be found, as a tribe, but the tribe of *Judah* only, to whom the gathering of the people was to be; and accordingly such of the other tribes as returned from captivity, particularly those of the tribe of Benjamin, joined themselves to Judah, and all took the name of Jews. The scheme of Providence in the accomplishment of this minute prophecy stands upon record in this history; and is particularly set forth, by bishop Newton in his lectures. The various comments and interpretations which have been put upon this passage, have only tended to confound and perplex the reader. The word translated *lawgiver*, ver. 10. does certainly bear that sense in some places, but not here. It is the instrument, or ensign of office, like the sheriff's rod; and is mentioned here as descriptive of the magistrate, or head of the tribe, seated on the bench, with the staff, or rod of office between his feet—and which Judah was to hold, until Shiloh come; Shiloh is a title of Christ, (of the Messiah says the Chaldee Targum,) the word signifies the *Deliverer*, which Christ emphatically was, when he freed us from the law of sin, and death.

The scepter has long since departed from Judah. Shiloh, the Messiah is come, and to him hath the gathering of the nations been. The government of the tribe of Judah continued until the final destruction of Jerusalem; when the scepter departed from Judah, and hath continued so ever since; the Jews indeed still remain a distinct people, but they have no sceptre, no

H dominion,

dominion, nor power. So wonderfully is this prophecy fulfilled, and with such evidence is the truth of our religion supported, that the *Messias* is come; and that *Jesus Christ* was the person foretold in this prophecy.

LECTURE VII.

CONTENTS.

The Mosaic Oeconomy a Theocracy.—The same from Adam.—No natural Religion.—Joseph.—Israel dies in Egypt.—Joseph and all his brethren die.—Angels.—Arch-angel, Christ the only Arch-angel.—Angel of the Lord.—The Word of the Lord.—The Name of the Lord.—The Spirit of God,—Of the Lord,—Explained.

IT falls not within the intent of these lectures to give an history of the Bible ; nor even to make mention of several important matters, recited in that valuable book. The historical parts of it are short, clear, and full ; abounding with a great variety of useful, entertaining stories, suitable to all ranks, and conditions of life. But when to these considerations we add, that it was dictated by the Spirit of God ; is fraught with events, the most grand and interesting that can be conceived ; and of which the world could never have had any knowledge, had they not been revealed. The creation of the world—the fall of man—the nature of his crime, and fall—sentence of death passed upon him—the gracious covenant of redemption, ex-

hibited to the view—the reviving promises made of a Saviour, and deliverer—the great apostacy, and corruption of the world—the universal deluge—the saving of Noah, and a few faithful people—the continued chain of divine revelations throughout the world—the call of Abraham the founder of God's chosen people, and the father of the faithful—the gracious manifestations, personally vouchsafed to *him*, and to his seed after him—the wonderful discoveries made concerning the future events of the *world* in general, and of *that* most important of all, redemption through Jesus Christ, the happy accomplishment of which, *we* see, and enjoy.—These discoveries, thus made to us in the book of Genesis, and further opened, and gradually unfolded in the succeeding books, should make us study with our closest attention, and receive these gracious manifestations of Providence, with awful reverence, and gratitude

It has been often observed by commentators, (and the history of the Bible supports the truth of it,) that the Mosaic œconomy was a *theocracy*; that the Jewish nation was under the immediate superintendance of *Jehovah*; that his government of them, was an epitome of God's general dealing with all mankind. It was one essential part of these lectures to go farther back, and to prove, that not *one* select nation only, but the *whole world* from Adam to Noah—and from Noah to Abraham, was under a *theocracy*, and would have still continued so, but for their wickedness and idolatry; and that the line of Abraham was chosen out upon account of the
faith

faith of *him*, and his descendants, to prevent the knowledge of Jehovah Aleim from being lost: and that the God of mercy never did leave man to the guidance of mere reason only. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned.* 1 Cor. ii. 14. I wish therefore to remind my reader, and to request he may beware, of the delusions of what the world calls *natural religion*: for I think, we have the sanction of the revealed word of God to say, it never was his intention that any such should be; and we have the evidence of sacred history to satisfy us of the fact, that there *was* none: but that what we conceive to have been derived from *nature*, is the *residuum* of original *revelation*, made immediately from God, and handed down, renewed, and further opened, and explained, in the manner set forth in this work.

The story of Joseph, Jacob's favourite son, with the series of surprizing events that befell *him*, and his brethren, in Egypt, I shall here pass over.

The whole of Jacob's conduct shews, that he looked upon himself in the very same point of view, that St. Paul has represented him, *as a stranger, and a pilgrim upon earth*, when he called the days of the years of his life—and the years of the lives of his fathers a *pilgrimage*.

And

And when the days of Jacob drew near that he should die, he called for his son Joseph, and said unto him, put I pray thee thy hand under my thigh, (in reference to the holy seed that was to proceed from his loins,) and in this posture he made him to swear, that he would not bury him in Egypt, where he died; but that he would lay him with his fathers, and bury him in their burying place, in the land of Canaan; where all their fathers had been buried. When, in the emphatic language of Scripture, they were gathered unto their people, and slept with their fathers; phrases which need no comment, but which justify the character given of them by St. Paul, of dying in faith, not having received the promises, but seeing them afar off, being persuaded of them, and embracing them, in sure, and certain hope of resting in the holy land, the spiritual Canaan; that better country, which God hath prepared.

And Joseph dwelt in Egypt, he, and his father's house, and Joseph lived an hundred and ten years, and when he came to die, he required the same oath of his brethren, which his fathers had done. The kind services, and deliverance, which the Egyptians had experienced under Joseph were soon forgotten; for in a few years after the death of him, and all his brethren, there arose up a new king over Egypt, who knew not, (remembered not the kind services of) Joseph; but kept them in bondage, until they were delivered from thence, by the miraculous power of God, through the hand of his servant Moses; who

who was born, about forty-four years, after Joseph died.

This opens to us a new period of history, and a series of memorable events, to be laid before you in my next lecture.

Frequent mention being made in the Bible of angels. The phrases of the *angel of the Lord*—the *word of the Lord*—the *name of the Lord*—and the *Spirit of the Lord*, so often occurring in Scripture, and sometimes the word *God* being used instead of *Lord*, I shall allot the remainder of this lecture to an explanation of these phrases, which I trust may prove acceptable to my readers; and will tend to throw light upon many passages in Scripture.

The word Angel, both in Hebrew, Greek, and Latin, has one, and the same meaning; it signifies *messenger*; any thing, or person *sent*, or employed by another to do any business.

ANGEL OF THE LORD.

The first place in the Bible where this expression *the angel of the Lord* is mentioned, is in Gen. xvi. 7. That this was not a *created* angel, but one of the persons in Jehovah, is evident from the whole chapter. The angel of the Lord (in the original, the angel *Jehovah*) appeared unto Hagar, talked with her, made a revelation of his will to her, *I will multiply thy seed exceedingly, that it shall not be numbered for multitude.* (Ver. 10.) And she called the name of *Jehovah*

vah that spake unto her—thou God seeſt me. Ver. 10, 13.

In the xiii. chap. of Judges, when the angel of the Lord (*Jehovah*) appeared unto Manoah's wife, his form was that of a man: neither ſhe who firſt ſaw him, nor her huſband afterwards, on his ſecond appearance, knew who he was, they addreſs him as a man of God, ver. 6. as a mere man, ver. 12. he is called at one time, the angel of God, (Aleim,) and again, the angel of *Jehovah*. Manoah aſks him his name, he tells him, it is wonderful, the very appellation given to Chriſt, (ſee Iſaiah ix. 6.) Manoah offers up ſacrifice to him; and it came to paſs when the flame went up towards heaven, from off the altar, that the angel of *Jehovah* aſcended in the flame, (the known emblem, and attendant on the divine preſence.) And Manoah ſaid unto his wife, we ſhall ſurely die, becauſe we have ſeen God. (Aleim.)

So likewiſe, in Judges vi. chap. the angel of *Jehovah* that appeared to Gideon, calls himſelf in ver. 12. *Jehovah*; *Jehovah* is with thee, and in ver. 14. *Jehovah* looked upon him, and ſaid, have not I ſent thee? In ver. 16. the ſame is repeated: his appearance being human, ſtill Gideon did not know him. In ver. 21, 22. when the angel of *Jehovah*, aſcended in the flame, then, and not till then, did Gideon perceive that the perſon whom he had ſeen was *Jehovah*, in human appearance. And *Jehovah* ſaid to him, peace be to thee; fear not: and Gideon built an altar

tar there unto *Jehovah*, and called it *Jehovah Shalum*; which signifies, *Jehovah send peace*.

I shall reserve my observations on the memorable third chapter of Exodus, for my next lecture; when I come to the call of Moses.

Mala. iii. 1. The angel called here the *messenger of the covenant*; is expressly declared to be the *Lord*, (*Adoni*;) a title of Christ, and the *Lord whom ye seek, shall suddenly come to his temple: even the angel of the covenant, whom ye delight in*. To produce no more instances of this nature here, enough has, I think, appeared to shew, that the *angel Jehovah*, or *angel of Jehovah*, is not always used, nay is very rarely used to signify a created being, but a person in *Jehovah*, sent as a messenger, to execute the divine will. The whole œconomy of the world being committed to *that person in Jehovah*, who redeemed and purchased us with his blood, *he is the angel of Jehovah*, so often spoken of in Scripture—he is *the messenger of the covenant*; and as such, he describes himself in the New Testament. *My father hath sent me—I came to do the will of him that sent me*. Which is consonant to the language, and ideas given of him, in the Old Testament. He is the only *angel of the Lord*, or *messenger of Jehovah*, under whose subjection, and government, this world is placed. Created angels, (no doubt,) are often mentioned in Scripture, but these are, as St. Paul has described them, only *ministering spirits sent out to minister for them who shall be heirs of salvation*, Heb. i. 14.

appointed

appointed to *minister*, and *serve*, but not to rule, and have dominion.

Nay more, *He* (Christ) is the *only arch-angel* spoken of in Scripture: we do not read of, nor have authority to suppose, more *arch-angels* than one, namely *Michael*, the ἀρχαγγελος, or head, and ruler of the angels, as will evidently appear to any one that will attentively read Jude 9. and 1 Thes. iv. 16. (the only two places where the word *arch-angel* is mentioned in the Bible,) and Dan. x. 13. and Rev. xii. 7. In Jude 9. we read, *Michael, the arch-angel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee.* Now if we turn to Zech. iii. we shall see, that these words said by St. Jude, to be spoken by *Michael, the arch-angel*, are here, by the Prophet ascribed to a person of Jehovah. In ver. 1. the angel of Jehovah, and in the next verse Jehovah himself; *and he shewed me Jehoshua the high priest standing before the angel of the Lord, and satan standing at his right hand, to resist him. And the Lord (Jehovah) said unto satan, the Lord (Jehovah) rebuke thee, O satan.* Michael, therefore, and the angel of Jehovah, and Jehovah himself, are one, and the same person. The created angels, which in Revelations, are called the *angels of Michael*, are likewise said to be the *angels of Christ*. *The Son of Man shall send forth his angels.* Mat. xiii. 41. *Shall come in the glory of his father, with his angels.* Mat. xvi. 27. And lastly, the voice of the *arch-angel*, 1 Thes. iv. 16. is the voice of the *Son of Man*, and *Son of God*. John v. 25, 27. 28.

THE

THE WORD—THE WORD OF THE LORD
—OF GOD.

That these terms are used in the New Testament, to signify, the second person in the Godhead, is pretty generally allowed by all Christians. *In the beginning was the Word, (λογος,) a known name of Christ, and the Word was with God, and God was the Word. All things were made by him, and without him was not any thing made that was made. John i. 3.* This is he whom St. John describes, *as clothed with a vesture dipped in blood, and his name is called the Word of God—*and again, a name is given unto him of, *King of kings, and Lord of lords. Rev. xix. 13, 16.* When we look into the Old Testament, we shall find a person in Jehovah, described in the same manner; with characters, and properties, and personality, ascribed to him, that cannot at all agree with mere *Speech*, or what is ordinarily understood by *Word*. *The Word of Jehovah came—the Word acted—the Word spoke—in Jehovah will I praise the Word—Jehovah sent his Word. In Gen. xv. 1. The Word of the Lord (Jehovah) came unto Abram—and in the following verse, Abram addresses him thus; Lord God! (Adoni Jehovah) what wilt thou give me?* These phrases perpetually occur in the Bible, and are emphatically expressive of that person spoken of by St. John. *The Word was made flesh, and dwelt amongst us; and cannot belong to a quality and expression, but point particularly to him, who was the revealer of the divine love to mankind; and was himself the grand object to be revealed;*

ed; through whom alone we have obtained remission of our sins.

THE NAME JEHOVAH, OR OF JEHOVAH.

These are terms which frequently occur, and the observations before mentioned may be applicable here. For although the term of the Name of Jehovah, is so familiar to our ears in the sense that only means an appellation, or title, the *character*, or *reputation* of any one, yet there are many texts that expressly apply personality to the Name.

Exod. xxiii. 20, 21. *Behold I send an angel before thee, to keep thee in the way, &c. obey his voice, provoke him not; for he will not pardon your transgressions, for my Name is in him.* This Name, in the Angel here, cannot be supposed to signify any thing less, than, that the Name of Jehovah, marked a person in Jehovah himself.

So likewise, in Psa. xx. 1. *The Name of the God of Jacob defend thee.* In Isa. xxx. 27. *Behold the Name of Jehovah cometh from far.* Zech. xiv. 9. *In that day Jehovah shall be one, and his Name one.* Luke x. 17. *The devils are subject through thy Name.* John xii. 28. *Father glorify thy Name.* And in Psa. xx. 5. *In the Name of our God we will set up our banners.* These, and numberless other places of the like nature, ascribing *action*, *placing*, and *dwelling*, to the Name, clearly shew, that by the Name Jehovah, the Name of Jehovah, a person in Jehovah, and not a title, is meant; and as these appellations of the Angel, the Word, and the

the *Name*, are all repeatedly given to the second person in Jehovah, throughout the Old Testament, we see enough to satisfy us, that the appearances of Jesus Christ upon earth before his incarnation were great and frequent; that he assumed on these occasions an human appearance, before he actually took upon himself the nature of man. As Jehovah, he was invisible, *there shall no man see me, saith Jehovah, and live.* Exod. xxxiii. 20. His appearances therefore were as a man, usually accompanied with his type, and emblem, *glory and light*; which peculiarly distinguished him from mere man; and so marked him to Nebuchadnezzar, that he knew his *form to be like the Son of God*, Dan. iii. 25. and whom, in ver. 28. he calls the *angel of God*.

THE SPIRIT OF GOD—OF THE LORD.

I shall produce a few texts to shew, that by these expressions, must be understood, not a quality and operation of Jehovah, but a distinct person in Jehovah, with attributes of action, performing and directing many things; or in other words; that a *Trinity* of Persons subsisting in the *one* Jehovah; perfectly distinct from each other; acting their several parts in the œconomy of grace to mankind, is the doctrine of the *Old* Testament, as well as of the *New*. And this will account for the freedom and easiness with which Christ, and his apostles speak of the Father, the Son, and the Holy Spirit, as distinct persons in the Godhead, without any prior apology, or explanation; as being a doctrine already taught; and understood in the
Old

Old Testament, by the *faithful*, and intelligent Jews. To others, indeed, who *having eyes would not see, and ears and would not hear*, these doctrines appeared, (as they do to many at this day, who do not search the Scriptures) strange, and hard to be received.

And it is worthy of consideration, that when Christ was brought before the rulers, and asked whether he were *the Christ the Son of God*, and he said, *I am*; the very question shews that they objected, not to the *doctrine*, but to his *pretending* to be *that* person, and concluded him guilty of blasphemy accordingly. Which shews, that the doctrine of the *Son of God*, was well known, and familiar among them. As indeed it must have been, from the second Psalm.

In this lecture I do not propose to enter fully upon the important doctrine of the Trinity. *That* awful subject will fall under consideration in our explanation of the creed. But it will tend not a little to the understanding of the Bible in general, to shew, that this doctrine was the known, and received language of the *Old*, as well as of the *New* Testament.

I observed in my first lecture, that the creation of this world was the act of a Trinity in Unity, that the words, *Jehovah Aleim* when properly understood, imply it. *That the Spirit of God moved upon the face of the waters*—acting his part, and making the material spirit, or air, (the type accompanying the antitype) to co-operate in the formation of the universe.

That

That the Spirit of the Lord is the same person, who in the New Testament is called the Holy Ghost, is plain from numberless places in the Old Testament; he it was, by whom the ancient prophets were inspired—he was the great revealer of the will of God to mankind.

And Jehovah came down in a cloud, and spake unto Moses, and took of the Spirit that was upon him, and gave it unto the seventy elders. And it came to pass that when the Spirit rested upon them, they prophesied. Num. xi. 25. Thou gavest thy good Spirit to instruct them. Nehe. ix. 20. Where is he that put his Holy Spirit within him? Isa. lxiii. 11. The Spirit of Jehovah spake by me, saith David, and he calls him in the following verse, the God (Aleim) of Israel. 2 Sam. xxiii. 2, 3. The hand of the Lord God, (Heb. Adoni Jehovah) fell upon me. Then I beheld, and lo, a likeness as the appearance of fire, (the known emblem of, and attendant on the divine presence.) And he put forth the form of an hand, and took me by a lock of mine head, and the Spirit lifted me up, &c. Ezek. viii. 1, 3. The Spirit of Jehovah came upon Sampson. Judg. xv. 14. And in chap. xvi. 20. it is said that Jehovah himself departed from him. Unless therefore it can be shewn, that the person who came to Sampson, was a different person from him that departed from him, it is expressly declared that the Spirit of Jehovah is a person, and that that person is strictly and properly Jehovah himself. To instance but one text more out of the Old Testament. I am the Lord your God (Jehovah your Aleim) and none else; and I will pour out my Spirit upon all flesh. Joel ii. 27, 28. This was a prophecy of the descent of

of the Holy Ghost upon the apostles; it is so applied by St. Peter. *This is that which was spoken by the prophet Joel, &c.* which could not be true, if the Holy Ghost mentioned by St. Peter, was not the same with the *Spirit of Jehovah*, spoken of by the prophet *Joel*, see Acts ii. 16, 17. and whom the whole tenor of the Bible describes as a distinct person subsisting in the Unity of the Godhead.

LECTURE VIII.

CONTENTS.

Exodus.—Egyptian Bondage.—Moses born.—Pharaoh's Daughter.—Moses flees to Arabia,—Marries there.—Jehovah appears to him,—Sends him to Pharaoh,—Enables him to work Miracles.—The Plagues of Egypt typical.—The Pillar of Cloud.—The Passage through the Red Sea.—These typical of Baptism.—The Egyptians drowned.—The four hundred and thirty Years Bondage completed, and explained.

THE book of Exodus is so called, because its principal subject is the *departure* of the children of Israel out of Egypt; it is a Greek word, and signifies the *departure*. It exhibits a series of miracles, wrought by the hand of God, through his servant Moses, to rescue the children of Israel from their Egyptian bondage.

It gives an account of the birth of Moses—his education—his miraculous call and appointment—his repeated missions to Pharaoh—his passage through the red sea—his sojourning in the wilderness—the delivery of the Law at Mount Sinai—the erection of the tabernacle—with many other acts of divine providence, in favour of his chosen people, highly worthy of our consideration; which will furnish me with many occa-

sional remarks, suitable to the design of these lectures.

This book begins with an account of the names of the children of Israel, who came into Egypt, see Exod. i. 1, 5. amounting to seventy persons, including Jacob's twelve sons; who afterwards formed the twelve tribes. After the death of Joseph, and all his brethren, and of *that generation*, we read, *that the children of Israel multiplied exceedingly. That the land was filled with them*, agreeable to the promise of God made to their fathers, Abraham, and Isaac. *As the stars of heaven, and as the sand which is upon the sea shore for multitude*; were they to be numbered.

This prodigious increase raises the suspicion, and fears of Pharaoh, king of Egypt; he orders all the male children to be murdered, as soon as they are born. Pharaoh's daughter finding a child in an ark, among the reeds, by the river's brink, takes compassion on him. How tender was the artifice of the mother to save the life of her son, when she could conceal him no longer from the public eye! How natural and affecting was the contrivance of Miriam, Moses's sister, (of whom so much mention is made afterwards in the character of a prophetess,) in having the very mother of the child hired as his nurse! In what an amiable point of view must the character of the king's daughter have been seen by the tender mother of the child, which encourages her to leave him in a place where she knew he would be found, by one whose benevolence and compassion would *incline* her, and whose

whose high rank and situation would *enable* her, to protect and save him !

The whole of this affecting story is marked with such delicate strokes of natural affection ; and of the benevolence of heart in the royal protectress of the infant.—The interposition of Providence so conspicuously appears throughout, from his birth to his death—the wondrous instances of divine condescension and love—the system of laws which is here recorded—altogether this book demands the most awful submission to the *power* ; and grateful acknowledgments of the *goodness* of the Almighty.

When the child grew up, and was brought unto Pharaoh's daughter, she called his name *Moses*, descriptive of the circumstances of delivering, or drawing him out of the water ; the radical meaning of that word being, to *deliver*, or draw out. But the hand of God secretly ruled in this name, given to *him*, who was to be the deliverer of his people, and to lead them out of bondage through the waters of the red sea.

So great was the bondage, and slavery of the Israelites, that the Egyptians oppressed them at their pleasure : they had no resource to justice ; no protection from their insolence. Moses therefore, in rescuing one of his brethren from the hands of an assailant, slew the Egyptian, and fled into Arabia, where he married the daughter of Jethro, the priest of Midian. Here you see another instance of a regular priesthood, before any written appointment in the law.

In chap. iii. *Moses kept the flock of Jethro, his father-in-law.* He led a pastoral life; of which in those early days even kings were not ashamed. And the Angel of Jehovah appeared unto him, in a flame of fire; (the type, and usual mark and attendant, upon the divine presence.) In ver. 4. this Angel is expressly called *Jehovah*, and *Aleim*; and when *Jehovah* saw that he turned aside to see, *Aleim* called unto him out of the midst of the fire, &c. He tells him his name, *I AM THAT I AM*; and again, *I AM* hath sent me unto you. Could this be the language of a created Angel? It is the emphatical appellation of Jesus Christ, throughout both the Old, and the New Testament. *Jesus said, verily, verily, I say unto you, before Abraham was, I am.* John viii. 58. *Thus saith Jehovah, the king of Israel, and his redeemer, Jehovah of hosts, I am the first, and I am the last, and beside me there is no Aleim.* Isa. xlv. 6. *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* And still further, to point out him of whom the prophets Isaiah, and St. John here speak. *Fear not, I am the first, and the last, I am he, that liveth, and was dead, and behold I am alive for evermore.* Rev. i. 8, 17, 18. *I, even I, am Jehovah, and beside me there is no Saviour.* Isa. xliii. 11.

The reader may compare this with what has been observed in my last lecture, under the article of *the Angel of the Lord*.

The government of the world from the fall of man, being put under *that* person in *Jehovah*, who was to *redeem* man, his appearances before
his

his incarnation were great and frequent. He was, not only to be our *Sacrifice*, but our *Adoni, Lord*, and *Governor* also. See lect. xiii.

To convince Moses, that he who thus appeared unto him was the supreme Governor of the universe; Jehovah not only performed sundry miracles before him, but enabled Moses himself to work miracles also; the better to qualify him for the important office he was giving him.

Aaron, his brother, is sent to accompany him, and is vested also with the power of working miracles, as Moses had been. Thus appointed, they appear before Pharaoh, king of Egypt, and solicit his permission to let the people go to celebrate a feast unto Jehovah. He refuses, and increases their servitude. The repeated miracles wrought by Moses, and Aaron, were so far from convincing the obstinate heart of Pharaoh, that he rather hardened himself the more against them. *Who is Jehovah, that I should obey his voice, to let Israel go? I know not Jehovah, neither will I let Israel go.* The Egyptians had utterly lost the knowledge of Jehovah; they had set up the heavens, the material agents, as their gods; had priests and idols of their own; and, for their long and obstinate idolatry and impiety, *because they did not like to retain God in their knowledge, God gave them over to a reprobate mind*, Rom. i. 28. *and their foolish heart was darkened. They changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever.* Ver. 21, 25. How fully is this character of the heathen world in general, and of the Egyptians in particular, exempli-

exemplified in these instances now before us? The miracles, wrought by Moses, and Aaron, were mimicked by the Egyptian priests and magicians; God suffered the devil to exert his subtilty and power over those, who chose *him* for their god, in preference to the true God, Jehovah: not only to punish those nations for their apostacy, but to manifest his superior power over the universe. The Egyptian and other heathen nations exercised magical arts, and had their oracles no doubt, and received responses, couched in ambiguous, delusive terms. That all these were corruptions of the Cherubim, the Urim and Thummim, and other divine manifestations, appears to me most probable. This accounts for the various miracles, or *pretended* miracles wrought by the magicians, in order to do away the force and efficacy of those wrought by Moses and Aaron. And these efforts of the magicians, in the end always tended to recoil upon their own heads, and to shew the superior power of Jehovah, who could controul and destroy them; who could make the very elements, which the Egyptians worshipped as their gods, the instrument and ministers of their punishments. If the rods of the magicians were turned into serpents, as well as the rod of Aaron; Aaron's rod swallowed up theirs. If the waters of the river Nile, were turned into blood and stank; this river was one of their very gods, to which they paid their adoration; and upon whose banks their magical arts were exercised.

If the Egyptians were plagued with grievous boils, and blains; their priests, and magicians themselves were so visited by these plagues, that they

they could not even stand before the presence of Moses. If they were to be further visited with grievous hail, and with swarms of locusts, that destroyed all the cattle in the fields, and ate up all the fruits of the ground: *that* very element, which they worshipped as their gods, the *air*, was the instrument of conveying and directing these heavy judgments. *And Moses stretched forth his rod over the land of Egypt; and Jehovah brought an east wind upon the land, &c. and the east wind brought the locusts.* The same was pursued in their final overthrow in the sea. The wind was made the very instrument to act, and divide the waters of the sea; *and the waters were a wall unto them, on their right hand, and on their left.* Exod. xiv. 29.

Had not Pharoah thus repeatedly persevered in his refusal, had he let the children of Israel go on the first miracle, the power of satan, and his agents, would not have been sufficiently controuled; nor would the superior power of Jehovah have been so clearly manifested in so exemplary a manner. And although the magicians in the end, allowed the power of Jehovah to be superior to their gods, yet such was the obstinacy of the Egyptians, and of Pharaoh in particular, that in opposition to repeated conviction, they persevered until they were utterly destroyed.

Upon the whole, I think it appears, that every particular miracle in Egypt was chosen out, and adapted, to cure the deluded people of some particular crime, into which they had fallen, and was calculated to exhibit such stupendous acts
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as should in the most exemplary manner, shew forth the power of Jehovah over the false gods of the heathen nations. The worship of the heavens was prevalent in the days of Abraham, and every nation upon earth had apostatized, and fallen into the same false worship, *his seed alone excepted*. And the plagues of Egypt were sent, as blessings, to call off the people from idolatry, and to convert them. They who finally perished for their obstinacy, were proved first to be incorrigible. To such of the Egyptians as were convinced, and brought to the knowledge of the true God, and enabled to serve him, the plagues of Egypt proved as great a blessing, as to the Israelites themselves. Nay farther still, they were mercifully calculated to extend their happy influence to all mankind, in every age.

I before observed that God's dealings with his chosen people, are an epitome of his general providential superintendence over the world: of which the Egyptian bondage, and delivery, are striking instances.

The word *Egypt* signifies *afflictions*, it was a prophetic name given to that country, where the people of God were to suffer afflictions; and their great and laborious bondage there, was a type and figure of the bondage under sin and Satan, which is entailed on fallen man by original transgression, from the foul pollutions of which, nothing but regeneration, can cleanse the true Israel of God. We must be *born again*. *Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God.* This regeneration, this
baptism

baptism with water and the Holy Spirit, was held forth, and typified to the faithful Israelites in their deliverance from the Egyptian bondage. St. Paul says, *brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses, in the cloud and in the sea.* The passage through the sea represented the water of baptism; the cloud in which Jehovah dwelt, and which was their guide and protector, represented and typified, the grace of the Holy Spirit, which accompanies baptism. The wilderness, in which they sojourned after their passage, was a type of this world, as the land of Canaan was of heaven, to which Jehoshua, *Yah*, the Saviour, as that name imports, was to lead his faithful servants. All our fathers, though, in a literal sense, they did not, yet spiritually did see, and by faith partake of this grace and regeneration.

The passover, instituted before the departure from Egypt, and continued in the Jewish church until the day of our Lord's crucifixion, had a further view than merely to commemorate this deliverance in Egypt; it was a sacramental act, to keep alive the future sacrifice of the Lamb of God. So says St. Paul, *Christ our passover is sacrificed for us, therefore let us keep the feast.* 1 Cor. v. 7, 8.

The lamb for the sacrifice was to be a male without blemish, to be *killed in the evening*;—a *bone of him was not to be broken*;—all the congregation were to eat of it; they were to sprinkle the

the blood upon their doors, to be a sign to the destroyer, that such houses as had upon them the mark of the blood of the lamb slain, should be saved. *It is the passover of Jehovah, for I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, &c. I will execute judgment; I am Jehovah. And the blood shall be to you for a token upon the houses where you are, and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. Exod. xii. All these things, saith St. Paul, were written for our example. The children of Israel, who partook of the paschal-lamb, did all eat the same spiritual meat, and did all drink the same spiritual drink, that we do now at the Lord's table. See 1 Cor. x. 1, 4.*

As the blood of the lamb saved the Israelites from the hand of the destroyer, when Jehovah smote the infidel Egyptians; so, we christians, let our moral conduct be ever so correct, have the assurances of the same *Jehovah, that except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. A sample and earnest of which dreadful judgment, was here held forth as a warning to all future generations, in the destruction of the Egyptians. On the other hand, in the character of the faithful Israelites, protected by the blood of the lamb, is exhibited to us Christians, the comfortable assurance given us in the Gospel by the very paschal lamb himself, who protected the Israelites. Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. John vi. 53, 54.*

The passover instituted; the first born of the Egyptians being slain; as particularly set forth in chap. xii. The Israelites to the amount of six hundred thousand men, besides children, and besides a mixt multitude of other nations who had seen the wonders wrought for their deliverance, and left Egypt to accompany their fortunes, journeyed from Rameses to Succoth, and next from Succoth, and encamped in Etham, in the edge of the wilderness. *And Jehovah went before them by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire, to give them light, to go by day, and by night.* Jehovah was their leader; the fire and the divine glory attending—the type exhibiting, and accompanying the antitype. What a picture is here exhibited of Jehovah's governing his church, covering, and protecting it through this world!

Could the Egyptians plead ignorance, after all the miracles that had been wrought to convince them! surely no. Their *hearts* were more in fault than their *heads*. And how applicable is this to many in these days of infidelity! A bad life almost necessarily drives men to become infidels to Holy Writ. Whereas a good one, is a key to the Scriptures. *The secret of the Lord is with them that fear him, and he will shew them his covenant.* Psa. xxv. 14. The good man comprehends, and rejoices in it.

The Bible, like the pillar of cloud, is to the wicked and unbelieving, darkness and obscurity; Egyptian darkness to them; but to the true Israelites, *it is a light that shineth in darkness*, and though the darkness comprehendeth it not, yet he
that

that followeth it, shall not walk in darkneſs, but ſhall have the light of life. John viii. 12.

When Pharaoh perceived the route which the Iſraelites had taken; on one ſide encompassed by the ſea, and on the other by impaſſible mountains, he thought he had them entrapped. This flattering ſituation made the heart of that infatuated man recoil—he could not bear the thought of loſing ſo many ſlaves; and therefore he again determined to bring them back. And the Angel of God which went *before the camp of Iſrael*, (and who is then called *Jehovah*), removed and went behind them, and the pillar of the cloud went from before their face; and ſtood behind them. And it came between the camp of the Egyptians, and the camp of Iſrael; and it was a cloud and darkneſs to them; but it gave light by night to theſe. And when the ſea had divided, and the Iſraelites had marched through the ſea, thus dried for them, and the Egyptians purſued and went in after them to the miſt of the ſea, even all Pharaoh's horſes, his chariots, and his horſemen. And *Jehovah* looked through the pillar of fire, and of the cloud, &c. at his word the ſea returned to its ſtrength, and utterly deſtroyed all the Egyptians; there remained not ſo much as one of them. But the children of Iſrael walked on dry land in the miſt of the ſea. *Exod. xiv.*

With this glorious diſplay of the miraculous power of the Almighty, as largely ſet forth in the xiv. chap. did *Jehovah* ſave Iſrael out of the hand of the Egyptians. And the people feared *Jehovah*, and believed in *Jehovah*, and in *Moses* his ſervant.

Thus was completed precisely to a day, the period of time, so long predicted, of the bondage of the children of Israel in Egypt; *and the sojourning of the children of Israel who sojourned in Egypt was four hundred and thirty years.* Exod. xii. 40. Upon which it will be expedient, here to make some observations.

We read in Gen. xv. 13. that they were to be afflicted *four hundred years*—the same is set forth in Acts vii. 6. We also find from the very history of Moses, that the whole residence of the children of Israel in Egypt, was not quite *two hundred years*. These circumstances are a further argument to prove what has been before advanced, that the whole of God's dispensations to his chosen people was typical and figurative; and had a *spiritual*, rather than *temporal* accomplishment; and, when thus understood, all is clear and reconcileable.

The promise of *four hundred and thirty years*, was made to Abraham in *Ur*, when he was *fifty-five* years old. In *thirty* years after, when Abraham was *eighty-five*, the promise was renewed to him. And then he was told that the bondage was to continue for *four hundred years*; and it is from *this* period, that St. Stephen also computes: so that each reckoning of *four hundred and thirty*, and of *four hundred years*, ends together.

Abraham was born in *two thousand and eight*, he was *fifty-five*, when the first promise was made him, and *four hundred and thirty* years reckoned from thence, bring us to the year *two thousand four hundred ninety-three*, the very year of

of the exodus, when Moses was sent to deliver the Israelites. When the promise was first made to Abraham, he was living with Terah, his father, in *Haran*, where they resided *twenty* years, and then upon his father's death, Abraham removed to the land of Canaan, when he was *seventy-five*. The not attending to this, has made a mistake of *twenty* years, in the account of chronologers. (Comp. xii. and xiii. chap. of Gen.)

As neither Abraham, Isaac, nor Jacob, ever enjoyed an inheritance in the literal, earthly Canaan; so neither did any of them labour under any part of the literal bondage in Egypt. But from the moment that the promise was made to Abraham, did he, and his seed after him, profess themselves *to be strangers and pilgrims upon earth, and in bondage under the elements of the world*; Gal. iv. 3. looking forward to that heavenly Canaan, which was ultimately held forth to their view; living, and dying, in full assurance of an eternal rest in it.

Without understanding the prophecy in this view, its accomplishment does not appear to have been fulfilled; nor is it easy either to account for the conduct of Abraham, and all the fathers, or indeed, to vindicate the ways of Providence upon any other footing.

I shall conclude this lecture with the sublime words of the Psalmist.

Thy way, O God, is in the sanctuary: who is so great a God, as our God?

Thou

Thou art the God that doest wonders ; thou hast declared thy strength among the people.

Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee : they were afraid ; the depths also were troubled.

The clouds poured out water ; the skies sent out a sound : thine arrows also went abroad.

The voice of thy thunder was in the heaven : the lightnings lightened the world, the earth trembled and shook.

Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.

Thou leddest thy people like a flock, by the hand of Moses and Aaron. Psa. lxxvii.

LECTURE IX.

CONTENTS.

The sojourning in the Wilderness.—The murmuring of the Children of Israel.—Miraculously clothed, and fed.—Manna,—None fell on the Sabbath Day.—Mount Sinai.—The Promulgation of the Law from thence.—The Ceremonial Law typical of Christianity.—The Tabernacle what.—Its Furniture, and Utenfils.—The Holy of Holies.—The Correspondence of the Old and New Testament.—Eternal Life taught by Moses, and believed by the Jews.—The Jews dangerous Teachers of the Hebrew Language,—Blind, and prejudiced against Christianity.—The Advantage of reading without the Points.

THE same almighty arm, which by a series of stupendous miracles, had delivered the children of Israel from bondage, and destroyed their obstinate incorrigible enemies, still preserved and conducted them, in a most miraculous manner, during their sojourning in the wilderness.

These wonderful instances of divine power and love, exerted in favour of God's chosen people, might naturally be supposed, to have inspired them with sentiments of gratitude and praise, of faith, and reliance, upon his providence. But what does the history exhibit! one
continued

continued scene of ingratitude and complaint ; of rebellion and incredulity.

They were, as the Scriptures have called them, a stubborn and stiff-necked people, during the forty years of their sojourning in the wilderness. And still more extraordinary is it, that they should deserve this shameful character ; not merely for so soon forgetting the mighty wonders that were wrought for them in Egypt, and in the red sea ; but at the very time that they were living under the use, and enjoyment, of a continued chain of the same mighty works ; while they had before their eyes daily proofs of their being under the immediate protection and guidance of the Almighty.

If they hungered, God fed them with manna from heaven, not only to support their bodily frame, but with a further and more exalted view, that he might *make them know, that man doth not live, by bread only, but by every word that proceedeth out of the mouth of Jehovah, doth man live.* Deut. viii. 3. To teach them, that there is a spiritual, as well as animal life to be supported, in the compound being, *man*.

“ Two kinds of life has double-natur’d man,
 “ And two of death ; the last far more severe.
 “ Life *animal* is nurtur’d by the sun ;
 “ Thrives on his bounties, triumphs in his beams :
 “ Life *rational* subsists on higher food ;
 “ Triumphant in *His* beams, who made the day.”

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The type supporting the earthly—the antitype the heavenly part.

If they thirsted in the desert where no springs, no streams of water were to be found; the rod in the hand of Moses could make the waters issue from the rock, so that rivers ran in dry places. They not only allayed thereby their natural thirst; but *they drank of that spiritual rock which followed them, and that rock was Christ.* Compare Exod. xvii. 6. with 1 Cor. x. 4.

Destitute of the means of providing raiment, during their long sojourning in the wilderness, the same almighty power that fed them, provided for their clothing also, *for their raiment waxed not old upon them, neither did their feet swell during those forty years.* Deut. viii. 4. *And yet for all this, (as the Psalmist has expressed it,) they not only forgot the works of God, and his wonders that he had shewed them in Egypt; but sinned yet more against him, by provoking the Most High in the wilderness. They believed not in God, and trusted not in his salvation. Though he had opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the bread of heaven. Though he rained flesh upon them as dust, and feathered fowls like as the sand of the sea, and let it fall in the midst of their camp, round about their habitation; yet, while the meat was in their mouths, they rebelled, and sinned still, and believed not his wonderful works. To prevent therefore a total apostacy, God was forced to inflict his punishments upon them; that they, whom acts of mercy and kindness, though showered down*

down upon them in a miraculous manner, could not influence, might be brought to a sense of their duty by *chastisements*. Therefore their days did be consume in vanity, and their years in trouble. When he slew some among them for an example, then, and not till then, they sought him; they returned, and early enquired after God. They remembered that God was their rock, and the high God their redeemer. Nevertheless, even this their repentance, (like that of too many among us, on the bed of sickness, or under any other visitation,) was but short lived, and insincere. They did flatter him with their mouth, and they lied unto him with their tongues; for their heart was not right with him, neither were they stedfast in his covenant. See Psa. lxxviii.

The whole of this important history, and indeed of God's dealing with his chosen people, is (as I have before observed,) an epitome of his government of the world. The same almighty arm which went along with, supported, and directed the children of Israel in a miraculous way, supports, upholds, and guides *us* also, though unseen, by what is called the ordinary course of his providence. Before him *the very hairs of our head are all numbered*; and not even a sparrow can fall to the ground, without his permission. We also, are sojourners in the wilderness of this world: making our journey through it, to that heavenly Canaan, of which the earthly was but a type, and emblem.

As the tender mercy and forbearance of God, had in so many instances been shewn to the Israelites,

raelites, (*for he being full of compassion forgave their iniquity, and destroyed them not; yea many a time turned he his anger away, and did not stir up all his wrath: for he remembered that they were but flesh.* Psa. lxxviii. 38, 39.) So likewise is he represented unto us, as a *God full of compassion and mercy; pitying*, at the same time that he finds it necessary to *punish; not willing that any should perish, but that all should repent and be saved.* And happy will it be for those, who take warning from the example which this history affords them. Let us beseech God to feed us with the true manna which came down from heaven, and which alone can give us everlasting life. Let us, as long as we are in the wilderness of this world, pray daily to be fed with this *daily bread*: and let us make a better use of it, than did the Israelites, of the manna which God gave them, and of all the other mercies which they received at his hands.

There is one further observation I must make concerning this manna, with which the Israelites were miraculously fed. None was to be found or gathered on the Sabbath day; but on the day preceding the Sabbath, there always fell a double provision, to answer for that and the following day. This I mention as a further instance, that the Sabbath *was* observed before the publication of the law at Mount Sinai. It had its establishment from the creation, though very probably, it was abused, and perhaps totally neglected both before, and under the Egyptian bondage.

When

When the people went forth to gather the manna, they gathered some more, some less; *and they measured it in an Omer, and he that gathered more, had not the overplus; and he that gathered too little, did not want.* This is the sense in which St. Paul understood this passage. See 2 Cor. viii. 14, 15. The wants of some, were made up out of the abundance of those, who had gathered much.

In the third month of the children of Israel's coming out of Egypt, they came to the wilderness of Sinai; Exod. xix. and encamped before the Mount; and Moses went up unto God; (Aleim;) and Jehovah called unto him out of the mountain; communes with him there; sends him down to the people, to prepare and sanctify themselves three days; *for the third day Jehovah will come down, in the sight of all the people upon Mount Sinai.* Ver. 11. Accordingly on the third day, did Jehovah descend, accompanied with his usual emblem, *fire.* Ver. 18, 19. The majesty of his appearance, is described in this chapter, in language the most sublime and awful. Thunderings, and lightnings, and a thick cloud upon the Mount, and the voice of the trumpet exceeding loud. *And Mount Sinai was altogether on a smoke; because Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole Mount trembled greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered by a voice.* Here, in this solemn, glorious manner was the law delivered, personally by Jehovah, to Moses on Mount Sinai—
while

while the people stood below the Mount—and received it afterwards from him. The decalogue, or ten commandments were not only delivered verbally, but engraven by the finger of God upon two tables of stone. This is the first literal writing, or knowledge of letters, that was in the world; and which appears to have been now revealed to Moses.

I shall reserve the explanation of the ten commandments, for *that* part of this work, which is to treat of the *Church Catechism*. See xviii. lecture. I shall only in this place observe to you, that they are our rule of life, and concern *us* as much, as the Israelites, to whom they were first promulged. And one great end of our Saviour's coming into the world, was to establish, and further enforce them. For, as St. Paul argues, (Heb. xii.) *although we were not present at Mount Sinai, nor have seen those awful sights, nor heard the terrible voice which spake, &c. yet we are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem: we have heard the voice of Jesus, the mediator of the covenant.*

When the question was put to our Lord in the gospel, *Master what shall I do, to inherit eternal life?* Our Lord referred him to the ten commandments, *what is written in the law, how readest thou?* and after recapitulating the purport of them, see Matt. xix. and Luke x. *this do*, said he, *and thou shalt live.* *Eternal life* then *was* by our Saviour's argument *taught* in the law.

The ten commandments being delivered, Jehovah next proceeds to that body of laws, which
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we call the *ceremonial* law ; and to certain others of a *political* nature ; all of which are recorded in the remaining chapters of Exodus, and in Leviticus, and Numbers.

Moses was in the Mount forty days and forty nights, receiving his revelations, and directions from Jehovah. Here was he instructed how to make the tabernacle—the sanctuary—the ark—the mercy seat—and the cherubims of glory. The form, and model of every part of the furniture, vessels, and ornaments of the tabernacle were shewn him, that no mistake might be made in all that he was instructed in. *See that thou make them after their pattern that was shewed thee in the Mount.* Exod. xxv. 40.

What the Cherubims were, and what they were intended to represent, I have already laid before you in my third lecture. What the ceremonial law was, what the tabernacle and all its parts were to picture out, and represent, it shall be the business of the remaining part of this lecture, and of the two succeeding ones, to consider and explain.

When we see the infinitely wise and good governor of the universe, entering so minutely into the description of the tabernacle, and of all that was directed to be made, the sort of materials, the very pattern of its furniture, vessels, and utensils ; when we read of the several rites and ceremonies enjoined, that seem in themselves very trivial, and low ; and indeed unworthy of the pen of an inspired writer ; may
we

we not reasonably suppose, that something further is intended by them, than, what at first view they may seem to convey! But we are not left to uncertain deductions from human reason. The Scriptures have expressly, and repeatedly set forth, that the whole of the ceremonial law was *typical of Christ*. It was a picturesque exhibition, of all that he was to do, and undergo, for the salvation of mankind. It was a *shadow of good things to come*—Heb. x. 1. of which the *substance* was *Christ*. *It was our School master to bring us unto him*. Gal. iii. 24. All his actions and sufferings were in a wonderful and exact manner figured and shadowed out by it, and so understood by the faithful. It preached salvation and eternal life through Christ Jesus, and held forth this doctrine in a variety of types and figures. From the moment man fell, the law of ceremonies commenced. It was in part revealed to Adam, and still further renewed, enlarged, and confirmed to his descendants; exemplified in the Cherubim, in the sacrifices, and other rites that were instituted and observed before the time of Moses: (many instances of which have been laid before you in the preceding lectures;) and enlarged, republished, and reduced to writing by him, from Mount Sinai, under the immediate direction of God. We have the sanction of the author of the epistle to the Hebrews to say, that the gospel was preached to the Israelites in the wilderness; and the reason why it failed of producing the desired good effect, is assigned by the same apostle. *The word preached did not profit them, not being mixed with faith in them that heard it*. Heb. iv. 2. Let those

those who live under the meridian light of the gospel beware, lest the same shall be said of them also; that the *light shineth in darkness, and the darkness comprehended it not.* John i. 5.

Not only the furniture and service of the tabernacle, but the tabernacle itself first, and the temple afterwards, prefigured Christ, and pointed to this one important object, salvation through his blood.

When the Jews in our Saviour's time, required of him a sign; *destroy this temple, says he, and in three days I will build it up.* He was then in the temple, and intimating the necessity of his death and sufferings. They did not however at first understand him, and took his expressions merely in the literal sense. *Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? but he spake of the temple of his body.* When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scripture. John ii. 19, 22.

And as the tabernacle and temple were the type of the humanity of Christ, so the inward part within the veil, called the holy of holies, or more agreeable to the original, the *holy place of the holy ones*, was a type of heaven. Here the Cherubims were set up; here was exhibited the mysterious emblem of the persons in the divine essence, as covenanting to redeem man. Here was a picture of the highest heavens, *the figure of the true*, Heb. ix. 24. and of the persons who
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are said to *inhabit* there. Into this holy place, the high priest was directed to enter, once a year, and no oftener under pain of death. He was to carry blood, to sprinkle upon the mercy-seat, which lay under the Cherubims: he was to fume incense before their faces; all of which were to exhibit Christ our high priest's appearance, once in the end of the world, the last age of the gospel, pleading the merits of his blood, at the throne of grace, which is a sweet smelling odour, and a sacrifice highly acceptable unto God: and so opening for us a way into heaven. The high priest's coming out of the holy of holies, to bless the people, prefigured Christ's coming down from heaven, to crown his servants with everlasting blessing. *Come ye blessed children of my Father, inherit the kingdom prepared for you, from the foundation of the world.* The use then of the holy of holies, being to represent the highest heavens, and the residence of the divine persons in Jehovah Aleim; emblematically exhibiting what had been done, and was still doing, and to be hereafter done in heaven, by the persons in the Essence: so, the outward part, the tabernacle itself exhibited *ONE* of the divine persons only, and what he was to do, and undergo on earth, in the tabernacle of the flesh.

To distinguish this divine person, the cherubs, which were upon the curtains, and vail of the tabernacle, and on the walls, doors, and vail, of the temple, were to have two faces only: namely the faces of a Lion and a Man, joined together; which was so emphatical a figure of *the Lion of the tribe of Judah*, (Rev. v. 5.) as could
not

not be mistaken. In Ezek. xli. the ornaments of the temple are described. *It was made with Cherubims and palm-trees; and every cherub had two faces—the face of a Man, and the face of a Lion—thus it was made through all the house round about.* Ver. 18, 19. Why palm trees were made use of, will be explained in lect. x.

These coupled cherubs and palm trees, were most significant exhibitions, that the tabernacle and the temple, were the symbols of the second person in the Godhead, the God-man, Christ Jesus. Exhibiting by signs, what our Saviour, and his apostles have expressed by words.

The four faces of the Cherubims were nowhere exhibited, but in the holy of holies, for reasons before assigned. The two faces appropriated to Him whom the outward tabernacle represented, these only were set up there. And at that awful hour when our Lord's body was broken on the cross, *was the veil of the temple miraculously rent in twain, from the top to the bottom.* The type and the anti-type suffering together.

If the reader will compare Exod. xxvi. 1, 31. and 1 Kings vi. 29, 32. 2 Chron. iii. 14. with Ezek. xli. 18, 19, 20. and also read Ezek. i. he will see, the scriptural support of what has been here advanced.

The subject however being of so much consequence, the reader will, I trust, be pleased with my giving it a further consideration.

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In Exod. xxv. 8. *The Lord said unto Moses, let them make me a sanctuary, that I may dwell (Heb. tabernacle) among them.* And in ch. xl. 34. we read, *that the cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle.* This glory was the express emblem of the second person in Jehovah. In Deut. xii. 11. *Then there shall be a place, which the Lord your God shall choose, to cause his name to dwell (tabernacle) there.* The name of God, being here, as in many other passages of Scripture, considered as the second person in Jehovah. See lecture vii.

In Heb. viii. 2. Christ is called a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. Into the first (or outward) tabernacle, the priests went always, but into the second, (or inward,) went the high priest alone, once every year, not without blood; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing, which was a figure for the time then present. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, but by his own blood, entered in once into the holy place, having obtained eternal redemption for us. And St. John speaking of Christ says; *the word was made flesh and dwelt (σκηνοώσιν tabernacled) among us.* John i. 14. And in Rev. xxi. 3. he expressly applies to him what I am here enforcing. *And I heard a great voice out of heaven, saying, behold, the tabernacle of God is with men, and he will dwell with*

with them:—and I saw no temple therein, for the Lord God almighty, and the Lamb are the temple thereof. Ver. 22.

And as the tabernacle itself was a type of Christ's humanity, so all the furniture and utensils of it, were significative emblems of the properties and actions of *him*, who was to fill the real tabernacle, as these did the typical.

At the entrance into the holy place stood the laver filled with water, it was to stand between the tent of the congregation, and the altar; and the priests were to wash here, before they sacrificed or ministered for the people. Hereby was exhibited the purity and innocence of Christ, both our priest and sacrifice, who was to cleanse his people from their sins. *Then will I sprinkle clean water upon you, (as he spake by the prophet,) and ye shall be clean.* Ezek. xxxvi. 25.

Next to the laver, stood the altar of burnt offering, on which the blood of the sacrifice was offered; to typify, and keep in view, the expectation of the future sacrifice of the Lamb of God. On one side stood the candlestick, with its lights always burning, to signify, *that* divine light which was to come into the world; *that* he who followeth it should not walk in darkness, but should have the light of life. On the other side stood the table covered with gold, that pure incorruptible metal, on which was placed the shew-bread, the figure of that bread which came down from heaven, and of which if any man eat, he shall live for ever. At another part of the holy

holy place, stood the altar of incense, to represent him *who so loved us, that he gave himself for us, an offering and a sacrifice unto God, for a sweet smelling savour.* (Eph. v. 2.) This incense was to be offered once a year, and the smoke, and fumes of it were to ascend up to the faces of the Cherubim, as an appealing odour unto God, and to render sinful man acceptable, and pleasing in his sight.

When any person had offended, and his conscience accused him of sin; the law required him to bring his sacrifice to the priest, to lay his hands upon the head of the beast, to confess his sins in this *posture*; and then the beast was to be slain, and its blood shed instead of the sinner's blood. But what virtue or efficacy were in these sacrifices! Could the blood of bulls and of goats in themselves take away sin, and cleanse from pollution! no:—reason tells us, and St Paul has declared, that it *could not*. The sacrifice was only a memorial of Christ the promised sacrifice: as if he had said, *do this in remembrance of me*. And believers did remember him; when they eat of the sacrifices by faith, both before, and under the law, they *discerned the Lord's body*, and enjoyed communion with him, as we do now at the Lord's table.

What a mockery and absurdity must the rites and ceremonies of the law be, if they conveyed not some sublime, and spiritual sense! A person commits an heinous sin—he brings a beast to the priest, who kills this beast in the place appointed for divine worship—sprinkles the sinner,

ner, the altar, the tabernacle, and himself with the blood—burns part of the sacrifice—eats a part of it—makes a smoke with the fat—carries the remainder of it, with its skin and entrails, without the camp, and consumes them there; with numberless other forms, and ceremonies: then comes back to the tabernacle, washes his hands and his feet, changes his cloaths, takes some of the blood and perfumes; and goes into another part of the tabernacle, which it was death for any body to enter but himself, and even for *him*, above once a year, and even then, not without blood, and incense. With these he sprinkles the faces of the two compound figures that stand over, what is called a mercy-seat; makes the smoke and fumes of his incense to rise up, to the faces of these images. And when all these ceremonies are gone through, he comes back again, and blesses the people. *The Lord make his face to shine upon thee, and be gracious unto thee.* These, and a variety of other ceremonies and forms, with which the *books of Exodus, Leviticus, Numbers, and Deuteronomy abound, must appear to every reader, an heap of childish and ridiculous whims; if he looks no farther than into their literal sense, and outward service. Neither, is it possible to suppose, that God *could* have enjoined, or be pleased with; or the people have *seriously* observed, these strange requisitions, if something further was not intended by them; and if the people did not understand them.

But if all this was to describe, the death, sufferings, and benefits, of the sacrifice of Christ;
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and that *without shedding of blood, there was to be no remission of sins*; that the blood of Christ can alone, cleanse us from our pollutions; and that with this blood once offered, he entered into heaven—appeased the divine wrath—and obtained eternal redemption for us: that he is once more to return from the holy place, and pronounce a final, eternal blessing on his people. What a glorious picture of divine condescension and love is here exhibited to the view? The ceremonial law read with this key, (and we are directed by St. Paul so to understand it;) is throughout the whole of it, typical of christianity. It speaks the same language with the gospel. It shews, how Christ *is*, what the whole tenor of the Bible declares him to be, *the end of all the law, and the prophets*—that *the testimony of Jesus, is the spirit of prophecy*. Rev. xix. 10. The one grand object of all the prophecies is this, to bear testimony of *him*.

Christ is the reality of all the shadows of the law; *He* is the body, the substance; *they* are but the pictures. If the rites and ceremonies of the law did not refer to him, they could not be, what St. Paul has described them, *the examples and shadows of heavenly things*: but if you suppose them to be descriptive of him, his actions and sufferings, then they prove conducive, to a noble design; until *He* to whom they referred came, to fulfil what was intended by them.

Since then, it was the scope and design of the ceremonial law, to prefigure Christ under its various types, and shadows; the perusal and study
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of it are highly worthy of our employment, notwithstanding it is all fulfilled, and repealed. It still stands upon record, to bear testimony of Christ, to shew the harmony and correspondence between the Old, and the New Testament; that they both preach one, and the same doctrine—one gospel—one faith—one Saviour—or, as the seventh article of our religion, to which we subscribe our assent, sets forth, “The Old Testament is not contrary to the New: for both in the Old, and New Testament, everlasting life is offered to mankind, by Christ; who is the only mediator between God and man, being both God, and man. Wherefore they are not to be heard, which feign, that the old Fathers did look only for transitory promises, &c.” To maintain a doctrine different from this, is setting the two Testaments at variance. If the Old teaches one doctrine, and the New another; the authority of one at least, if not of both, is destroyed. The Holy Spirit, that spake by Moses and the prophets, spake also by, and inspired the evangelists, and apostles: and if the former taught *temporal* rewards and punishments *only*, and the latter *eternal*, and future; is not this setting prophet against prophet, and Testament against Testament!

When I read in the gospel the declarations of Christ and his apostles, I must either disbelieve what they have told me, or else allow, that eternal life was taught and believed, under the rites and ceremonies of the *law*, as well as in the other prophecies; it *testified* of, and *showed* life, but did not *give* the possession of it—that was re-

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served for the gospel, which will be further explained in my next lecture.

Search the Scriptures, says our Lord, *for in them ye think ye have eternal life, and they are they which testify of me.* John v. 39. There were no Scriptures extant at the time our Saviour here speaks, but the Old Testament; and by this text it appears, not only, that the Jews supposed eternal life was therein taught, but our Saviour admits them to be right in thinking so. And with the disbelieving Jews he thus argues. *Do not think that I will accuse you to the Father, (there is no occasion for me to appear as an evidence against you,) there is one that accuseth you, even Moses in whom ye trust; for had ye believed Moses, ye would have believed me, for he wrote of me; but if ye believe not his writings, how shall ye believe my words?* John v. 45, 46, 47. At another time, *O fools, and slow of heart, to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures, the things concerning himself.* Luke xxiv. 25, 26, 27.

That not only *eternal life*, but the *resurrection* of the body, was the doctrine of Moses, our Lord has declared. *Now that the dead are raised, even Moses SHEWED at the bush; when he called the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob; men who were dead long before Moses was born; and in favour of whom, Moses could not with any propriety of expression, call God, their God, but upon the persuasion of another life, of which they were partakers;*

takers; for he is not a God of the dead, but of the living; for all live unto him. Luke xx. 37, 38. Exod. iii. 15.

So likewise, St. Paul declared for himself, saying none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, &c. Acts xxvi. 22, 23.

St. Paul tells the Corinthians, that the minds of the children of Israel were blinded, for until this day, says he, remaineth the vail untaken away in the reading of the Old Testament—and again, that even unto this day, when Moses is read, the vail is upon their hearts. 2 Cor. iii. 14, 15. And our Saviour charges the Jews, with making the word of God of none effect, through their traditions. Mark vii. 13. Should not these assurances put us Christians upon our guard, and make us beware of being misled, by their method of construing the Scriptures, lest in some degree that vail might remain upon us?

No man sure, would trust to an enemy, or one interested against him, for the true reading, and right construction of an old deed, conditionally granting life, liberty, and property to him: and yet in this momentous concern, the Jews have been generally the teachers of the language, in which the Scriptures were originally written; or at least, their method of translating, and construing the Hebrew has been followed, for the most part by those, who have attempted to learn that language.

Of late indeed, a better mode of reading the Hebrew has been pursued ; the *points*, those rabbinical corruptions of Jewish prejudices have been discarded. The language is now capable of being much better understood than formerly ; and we are thereby enabled to discover many important truths and doctrines in the Old Testament, which before seemed to lie concealed. Several of which, it has been the endeavour of these lectures, to lay before my readers.

How mortifying must it be to those, who are interested in the cause of christianity ; to see express assurances delivered from the fountain of all truth, that there are contained in the books of Moses, important doctrines which, with their closest study, they cannot discover there ! For, let any man make the trial, and he will, I am persuaded be forced to allow, that according to our present reading, and translation of those writings, the few texts that occur in them, as relating directly, and in an obvious sense, to the Messias, are so general, and so obscure, that they cannot come up to that great character given of them in the gospel ; nor would it be easy, even with the help of the other Scriptures of the Old Testament, to prove, that Jesus Christ is the promised Messias.

Good sense, and humility will lead us from hence to conclude, that although *we* cannot discover them ; the truths which our Lord and his apostles declare to be contained in the books of Moses, are certainly *there* ; and whatever helps can be obtained, to throw light upon this subject, are worthy of our closest attention.

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With the light which the gospel affords, we certainly can see enough to satisfy us, of the truth of our religion, and of the use, and spiritual sense, of the ceremonial law, and to prove the accomplishment of the prophecies. We see evidently, that *our* Jesus was the person foretold, and that *he has* done, and suffered, all that the promised Messiah was to do, and suffer. Yet still something more is to be desired; we could wish to see *how*, and in what way, Moses and the prophets did speak of Christ; and *that*, in so intelligent a manner, *that* the man who could not be convinced upon *their* testimony, *would not be persuaded, though one rose from the dead.* Luke xvi. 31.

When these Scriptures shall be read, in the manner which it has been the business of these lectures to contribute towards: when more deference shall be paid to the sacred volume, than to the vain imaginations of men; much of that obscurity and difficulty which at present envelopes the sacred records, will probably be cleared up. Some obscurity will ever remain. Ancient customs and usages now lost to the world—mistakes of transcribers—the weakness and imperfection of our present faculties; and numberless impediments, stand in our way, and probably will continue to do so, though, in a less degree, as long as we are in this world, where we can see but through a glass darkly. Still there shall appear enough to satisfy us, that the Old Testament *is* the book which the New has represented it to be. That the words and works of God, agree with each other; and that Moses himself does, in innumerable places, write of
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Jesus Christ, and of eternal life through him. And, if *he did not*, he could not possibly be a *Prophet like unto him that did*. Compare Deut. xviii. 15. with Acts iii. 22.

This important subject will be still further enforced, in every step of our way, throughout these lectures.

LECTURE

LECTURE X.

CONTENTS.

The Ceremonial Law continued.—Mr. Bate's Writings.—The Priests Garments.—Urim and Thummim.—The Breast Plate.—All typical of Christ.—Aaron's Consecration.—The Burnt Offering.—The Bread Offering.—The Peace Offering.—The Sin Offering.—Ablutions.—Water Baptism.—Circumcision.—Part of the Priest's Office was to explain the Law.—Laws concerning Meats.—The Leprosy a miraculous Disease.—Its Cure miraculous.—The Feast of the Passover,—Of the First Fruits,—Of Pentecost,—Of Trumpets.—The great Day of Atonement.—The Feast of Tabernacles.—The Palm Tree.—The Sabbatical Year.—The Jubilee.—All typical of Christ.

HAVING in my last lecture endeavoured to shew, that the scope, and design of the ceremonial law, was to preach christianity ; that the tabernacle, and all its furniture, and utensils, were typical of Christ and what he was to do, and suffer on earth ; it will not, I trust, be unacceptable to my readers, to make some further observations on a few other of these rites and ceremonies, as they occur in the remaining chapters of Exodus, in Leviticus, and Numbers ; in order to shew the harmony between the mosaic, and christian œconomy.

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To attempt to account for, and explain them all, would be presumptuous in me: there are many of them I do not understand, nor should I chuse to indulge fancy, and imagination, unwarranted by Scripture, our only unerring guide. The New Testament has declared, that the whole of the ceremonial law relates to Christ, that the errand he came upon was *not to destroy the law and the prophets, but to fulfil—that one jot, or one tittle shall in no wise pass from the law, till all be fulfilled.* Mat. v. 17, 18. The accomplishment of the law, has in many instances explained the law; and it must be an entertaining, as well as improving research, to see, in a few instances that fall within our compass, *how* the law *did* point at, and exhibit, what the gospel has fulfilled.

Such of my readers as would wish to see this subject further handled, would do well to peruse the writings of the late learned Mr. Julius Bate, whose knowledge of the Scriptures, and especially of the Hebrew, has thrown light upon many subjects of importance, that were before obscure.

The garments appointed for the priests, are called holy garments, Exod. xxviii. 2. and were all emblematical of the purity, and holiness of our High Priest. To which the Psalmist alludes—*let thy priests be clothed with righteousness—I will clothe her priests with salvation.* Psa. cxxxii. 9, 16. And St. John in Rev. xix. describes the Church, the spouse of Christ, as arrayed like the Jewish priest *in fine linen, clean and white; for the fine linen is the righteousness of saints.*

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In ver. 30. Jehovah instructs Moses about the Urim, and Thummim. These are Hebrew words, and both of them in the plural number; the former signifies *lights*, and the latter *perfections*. Whatever the materials of which they consisted were made, they were something that were set in the breast plate of the high priest; and we learn, that the use of them was, to give, some way or other, prophetic, or oracular answers. See Numb. xxvii. 21. 1 Sam. xxviii. 6. And therefore this breast plate was called the *breast plate of judgment*, Exod. xxviii. 30. and Aaron was to wear them on his *heart*, when he went in before Jehovah: as an emblem of him who was all *light* and *perfection*, and who appears in the presence of God, for us.

In Exod. xxviii. we read, that Aaron was to bear the names of the twelve tribes, engraven on twelve precious stones, inserted, or set in the high priest's breast plate—and irradiate with gold. In Exod. xxxix. this breast plate, and these stones are described, but no mention of Urim and Thummim. And again in Levit. viii. the breast plate is described with Urim and Thummim, but no mention is made of the precious stones: which makes it highly probable, that these stones, and the Urim and Thummim, were only different names for one, and the same thing.

There was a remarkable imitation of this sacred ornament among the Egyptians, as mentioned by Diodorus Sic. Bib. Hist. lib. ii. ch. vi. and also by Ælian. Their chief priest, (who was also their supreme judge in civil matters,) wore
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about his neck, suspended by a golden chain, an ornament of precious stones called *Αληθεια*, Truth; the very word by which the Septuagint translate *Thummim*; and we are told that no cause could be heard, until the judge put this on him. This rite was certainly of divine original, and there are strong reasons to suppose that it was in use, like sacrifices and many other rites, before the giving of the law; which almost throughout seems to have been a republication, and a reducing into writing the various laws which had been at sundry times, and in diverse manners, delivered verbally to the people of God. Nor can I suppose that the Egyptians would ever borrow any rites or customs from the Israelites after their departure out of Egypt. This supposed priority of it to that time, will account for Moses having spoken of it here, as of a thing well known, and therefore standing in no need of further explanation.

Ornaments not unlike the Jewish breast plate, in which the precious stones, or Urim and Thummim were set, have been found in this kingdom. (Ireland.)

Keating in his History of Ireland has described them. C. Vallancey LLD. in his *Collectanea de rebus Hibernicis*, numb. xiii. vol. 4. has informed us, that these ornaments were worn by the Hibernian Druids, when they sat upon the bench to administer justice; that they were of pure gold, and were called *Jodhan Morain*. That the judge could not give sentence without having this ornament on his neck. He calls it the miraculous *Jodhan Morain*, for that if a judge

judge gave a wrong sentence, the breast plate would instantly close about his neck, and stop his breathing.

Mr. Vallancey has also given a draft of one of these ornaments, shaped like an officer's gorget, but a great deal larger, found twelve feet deep in a turf bog, in the county of Limerick, on the estate, and now in the possession of Ch. W. Bury, Esq; of the weight of twenty-two guineas, neatly chased and wrought.

If in the Irish language *donn* be a *judge*, it is precisely the Hebrew word דָּן, and bears the same signification.—What the Irish word *morain* signifies, I know not; but the Hebrew מוֹרֵה *morah*, is a *legislator, instructor*, see Cal. Heb. Con. under יִרֵה, and this expressive name given to this ornament I think marks it out strongly to be what Keating in his History of Ireland has described it to be intended for; namely the Irish *Yodhan Morain* of the Hibernian Druids, which like the Egyptian ornament called Αλγεα, derived its origin from the breast plate of judgment worn by the Jewish high priest upon his heart, when he sat in judgment.

These remarks are just touched upon for the consideration of the reader. The grand object I would wish to enforce will admit of no dispute: that the typical high priest appearing continually before the Lord with the names of the children of Israel engraven and set in his breast plate, and worn on his heart; was a figure of Christ our real High Priest's appearing in the presence of God for us, the true Israel of

of God, and pleading our cause—acting as our intercessor before the throne of grace: and that the responses by *Urim* and *Thummim* were a type of that Spirit of truth, and prophecy, which was in the fullness of time to be inherent in Christ, our great high priest. *A light to lighten the gentiles, and to guide you into all truth.* John xvi. 13.

Doth not St. Paul allude to this clothing, when he calls upon you, to *put on the whole armour of God, that ye may be able to stand against the wiles of the devil! To stand, having your loins girt about with truth, and having on the breastplate of righteousness!* Eph. vi. 11, 14.

After the description of the holy garments, we next meet with the consecration of Aaron, and his sons, to the priestly office. Hitherto the priesthood ran in the first born. The first born of every family, if a son, was of course the priest: but now the whole tribe of *Levi* was singled out, to act as priests for all the other tribes.

Exod. xxix. Describes the form of consecration to the priestly office. Moses was a figure of Christ our High Priest, and here invests Aaron and his sons with the sacerdotal garments; first washing them with water, at the door of the tabernacle, and anointing them with the holy oil (the emblem of the graces of the Holy Spirit). Thus invested, and anointed, the priesthood became theirs, by a perpetual statute.

Moses was next to offer sacrifice, in order to complete the ceremony of consecration; he

in this great and first institution, a more immediate figure of Christ, than, as *yet*, Aaron could be; until he was duly ordained, and inspired. With the blood of the sacrifice were the altar—the tabernacle—the priests—and their garments, to be sprinkled. These all exhibited one, and the same person, in different views: and the blood of the victim was to be put upon the various parts of the priest's body, the ear, the thumb, and the toe, to shew, not only the perfection of holiness in the great High Priest, but that his blood is, and must be applied, to all the members of those, who come unto God; their obedience, all their actions, and steps must be influenced by his example; and by *that* obedience which he shewed, in dying for the sins of mankind.

The consuming of a part of the sacrifice by fire, (the known emblem of divine justice,) was to shew, that divine justice was satisfied; the eating of a part of the sacrifice, shewed that man was spiritually supported, and fed, by the participation of it. *My flesh is meat indeed, and my blood is drink indeed.* John vi. 55.

Lev. i. The sacrifice of the burnt offering, was not only to be a *male*, but one that was *perfect*, without any blemish—as Christ our sacrifice was.—The victim was to be *slayed*, and the Priest clothed with the skin; which conveyed two mystical lessons. First, the stripping of Christ before his crucifixion—and secondly, our being clothed with his righteousness.

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The north side of the altar, was marked out by divine appointment, for the slaying the sacrifice; signifying Mount Calvary, which lay north of Jerusalem.

Lev. ii. The bread offering is appointed, and described. A special type of Christ, the bread of life. John vi. 35. Oil was poured upon it, to signify the effusion of the Holy Spirit. Incense mixed with it, to mark his intercession for us, when he offers up our prayers, as *an incense unto God*. Rev. viii. 3, 4. This bread offering is called in ver. 13, 14. the offering of the first fruits, as it was to be made of the first ripe corn; to mark Christ, who, when risen from the dead, became *the first fruits of them that slept*, a pledge, and earnest of *our* resurrection. See 1 Cor. xv. 20.

Lev. iii. Directs the peace-offering; so descriptive of him, who is called the *Prince of Peace*. The very names of the several sorts of sacrifices shew, that they all referred to Christ, under the different conditions, and characters which he bears in the gospel.

Lev. iv. Describes the sin-offering. The sacrifice under this description (being intended, as its very name imports, as an *atonement* for sin,) is in *that* sense also, a *peace-offering*. The whole of this sacrifice, skin, and all; was to be carried without the camp, and burnt; and its ashes poured out into a clean place. Was not all this predictive of *him, who, though he knew no sin, became sin* (a sin-offering) *for us*! Does it not point to the place of our Lord's crucifixion, and

to the new tomb wherein his body was laid! A tomb never before used or defiled? The prophet Jeremiah seems to have this in view, when he says, *the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook Kedron, unto the corner of the horse gate, toward the east, shall be holy unto the Lord.* Jer. xxxi. 40. Every species of sacrifice represented Christ, or referred to him in some view or other: he was himself—the sacrifice—the priest—the tabernacle—the altar—and the ark.

Washing with water, was, as before observed, ordered for the priests before they were qualified to officiate, or to sacrifice. This was typical of inward cleanliness, which our Lord shewed when he washed his disciples feet. John xiii. 10.

This custom was prevalent in the very early ages of the world, long before the mosaic institution. We read of it, in the times of Abraham, Laban, and others: when somewhat more, than mere *bodily* cleansing, seems to be implied.

As many ceremonies were observed by the various nations of the world, both Gentiles, and Jews, before the giving of the law, which are afterwards set forth, and particularly enjoined to Moses from Mount Sinai, (sacrifices for instance, and other rites, which could never be supposed to have originated from the invention of man,) so there are others which seem to have pretty generally prevailed, of which the written law makes no mention.

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That water was in use before the law, as some way in the nature of baptism, we have strong reasons to suppose. St. Paul says, the Israelites *were all baptized unto Moses in the cloud, and in the sea.* Whether any form of initiation was used, or no, is not mentioned.

Grotius thinks that water baptism was as early as the deluge, we can at least collect from ancient authors, that the several nations that dispersed at Babel, used ablutions with water, as a religious rite. Among the Egyptians, and Persians in particular, none were admitted into their sacred mysteries that were not first purified, by being dipt in water.

John the Baptist, the fore-runner of Christ, baptized with water. Of the nature, or original institution of *his* baptism, we have no record: nor did the Jews themselves, in our Saviour's time, know from whence it took its rise; *whether from heaven, or of men.* See Mat. xxi. 25.

Circumcision in the Jewish church was an initial rite, no doubt, given unto Abraham as a sign and seal of the promise made to him; this could be applied only to the males, and was not merely in itself a type of, nor similar to baptism. For they that were circumcised in our Saviour's time, were also baptized with John's baptism. For baptism in the Jewish church followed circumcision. See Mat. iii, 5, 6.

The great conformity between many of the Jewish and Heathen rites; particularly the *Egyptian*, is too obvious, to need proof. But to account

account for this, has employed the pens of many learned writers. Some asserting, that the Israelites borrowed from the Heathens; and others, on the contrary, that the Heathens borrowed from the Israelites. Herodotus, and Diodorus Sic. both inform us, that it was an established principle among the Egyptians, to borrow no religious rites from any foreign nation, but especially from the Jews, to whom they owed a particular hatred. On the other hand, to suppose that the Almighty should adopt the superstitious rites, and customs of any of the Heathen Idolaters, and make them essential parts of the religion of his own establishment, is so absurd an idea, so inconsistent with every notion of the divine attributes, that I wonder to see it ever insinuated.

Had the sacred records been made men's guide; had due attention been paid to those great and repeated manifestations which God made of himself to man, in every age of the world, between the creation, and the giving of the law, I think enough would have appeared to have satisfied us, that both opinions are ill founded; that neither did the Israelites borrow from the Egyptians, nor the Egyptians from the Israelites.

Prior to the dispersion at Babel, one common religion prevailed. When men began to fall off from the worship of the true God, they dispersed, and scattered by degrees, all over the world: and although many idolatrous, and absurd rites were introduced, the knowledge of many rites of original appointment remained; though by
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length of time, and from other causes, they came to be much abused, and misunderstood ; and in the end perverted ; instances of which have been laid before you in the foregoing lectures. This accounts, not only for whatever resemblance is to be found in the ceremonies and customs of nations severed from each other, time immemorial ; but it also accounts for all those just, and true ideas of God, and his religion, that are to be found in the writings of some few of the ancient sages ; such as Pythagoras, Plato, Socrates, and others ; which are urged by many, as arguments in favour of *natural religion* : though they are beyond doubt, the residuum of *original revelation* : as I have before observed in lecture v. and vii.

When men become vain in their own imaginations, and set up their natural reason in opposition to the revealed word of God ; what is this but to brandish against the Almighty, the very weapons which he has put into their hands. This is to deny his authority, and rebel against his power.

The consecration of Aaron, and his sons, employed Moses for seven days ; on the eighth day, Aaron began to officiate as high priest ; he sacrificed and made atonement first for himself, and then for the people. Thus was *He* also qualified to be a type of Christ ; and *Aaron lifted up his hands towards the people, and blessed them* ; as Christ his great antitype, was afterwards to do, when the sacrifice of himself was to be accomplished : when with a divine benediction he closed his ministry on earth ; and *he led them as far as Bethany,*

Bethany, and he lifted up his hands and blessed them; and it came to pass, that while he blessed them, he was parted from them, and carried up into heaven. Luke xxiv. 50, 51.

When Aaron had finished his first sacrifice, the glory of Jehovah visibly appeared to all the people; and a fire came out from before Jehovah, and consumed the sacrifice, Lev. ix. 23, 24. signifying thereby, that the atonement was accepted of; and that the divine wrath was satisfied. And when the people saw this reconciliation made, they shouted for joy, and fell on their faces: ver. 24. expressing thus their gratitude and adoration.

Lev. x. 9. Aaron now fully invested, and qualified for his high office—Jehovah honours him with personal interviews, and directions. The very first command he received, was to teach the children of Israel all the statutes, which Jehovah had spoken to them, by the hand of Moses.

In Nehemiah viii. we have a particular description of the religious manner in which the law was read in his time by the priests, and expounded to the congregation. *And all the people gathered themselves together, as one man, &c. and they spake unto Ezra the scribe, to bring the book of the law of Moses; which Jehovah had commanded, to all Israel, and Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, upon the first day of the seventh month. This was the day appointed for the celebration of the feast of trumpets. See lect. x. And Ezra the scribe stood upon a pulpit of wood, which they had made for the*

purpose, &c. and opened the book in the sight of all the people, (for he was above all the people;) and when he opened it, all the people stood up; and Ezra blessed Jehovah the great Aleim. And all the people answered, Amen, Amen, with lifting up their hands; and they bowed their heads and worshipped Jehovah, with their faces to the ground.

They were not ashamed thus to fall prostrate before the throne of heaven; they did not stand heedless, and inattentive, gazing round the church during the time of divine service. These customs were reserved for the more *enlightened, modern times.*

So the priest read in the book of the law distinctly, and gave the sense and caused them to understand the reading. Ver. 8.

The nature of the public feasts, and the end of their institutions were explained to the people, particularly the feast of tabernacles, which had been omitted from the days of Jehoshua, till Nehemiah; when the celebration of it with religious joy and gratitude was revived—and *they kept the feast seven days, and on the eighth day was a solemn assembly, according to the manner. Neh. chap. viii.*

I mention these circumstances, and produce these quotations to shew, that public instruction out of the mosaic law; the *ceremonial*, as well as the *decalogue*; was a necessary part of the priestly office among the Jews; and was not confined merely to the offering of sacrifices, and
other

other rites and ceremonies. They were to explain the *sense* and *meaning* of all the *statutes* that Moses had received, to the *people*, assembled at the door of the tent of the congregation; just as our clergy are obliged to instruct their flocks, out of the Scriptures; to teach them their duty; to explain the sacraments of baptism, and of the bread and wine; as well as all the other articles of their religious faith and practice.

To explain the statutes and commandments of God, was the constant usage of the people of God, long before any written statutes, or commandments were extant. Of Abraham it is recorded, that he not only *kept the charges, the commandments, the statutes, and the laws of God*; but *I know him*, (said Jehovah,) *that he will command his children, and his household after him; and they shall keep the way of the Lord.* Gen. xviii. 19.

In Exod. xviii. 16. Moses is described, before the written law was delivered to him, as a judge, seated on the bench; and the people assembled to hear him *explain, and make known the statutes of God* and his law. How strangely then do men argue, who insinuate, that the meaning, and purport of the law, was unknown to the people; that the law itself did not *teach*, nor did the people *know* what its spiritual meaning was! If Moses, for instance, if Aaron and his successors in the priestly office, did not expound to the people, the spiritual meaning of the rites and ceremonies of the law, they acted directly *counter* to, and *unworthy* of their commission; and opposite to what is expressly declared of them
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in the gospel. And if it was EXPLAINED; the doctrine it conveyed must have been also explained by the teachers, and understood by the people.

My last lecture has, I trust, proved that the doctrine of a future state, is to be found in, and did make an essential part of the mosaic dispensation: that the law shewed, but did not give life. The possession of that heavenly Canaan, was to be obtained through his successor, hereafter to be explained. What has been now offered, proves, that the people were instructed, in the sense and meaning of the law, of all the statutes which Jehovah had spoken unto them by the hand of Moses. And of course, as our Saviour has declared—in them they thought they had eternal life, and for this plain reason, because they testified of him. John v. 39.

In Lev. xi, xii. are sundry laws respecting meats; distinguishing the clean, from the unclean, to teach a moral lesson, to enforce a purity of life, and an abstinence from pollutions.

The chewing of the cud, in some creatures permitted to be eaten, was to mark the necessity of meditating on, and digesting, the word of God, the true food of man. The parting of the hoof, was expressive of a discernment of mind; strong meat, adapted to those described by St. Paul, who by reason of use have their senses exercised to discern both good and evil. Heb. v. 14. All uncleanness is abominable in the sight of God; intimated to us in the laws concerning the sorts of fishes, fowls, and creeping things; some
of

of which might be eaten, and some not: their good, and ill qualities are held forth, as a salutary lesson to man. These statutes were all sacramental; to teach men what was holiness, and what was impurity; by these outward, visible signs and pictures. *Not that which entereth into the mouth defileth the man, but that which cometh out of the mouth.* The holiness of God, or the purity of man, were no way concerned in these meats, but as they related to the mind.

Lev. xiii, xiv. Treats of the leprosy, its signs and tokens, and the rites to be performed at the cleansing of the leper. This was a miraculous disorder, continued among the Jews until our Saviour's time. As the *disorder* was supernatural, so was its cure. Indeed, the whole government of the people of God being a theocracy, miraculous powers attended them from the beginning; repeated instances of which, in the Cherubim—the Urim and Thummim, and many other supernatural exhibitions abound in their history. This inveterate leprosy seems to be a figure of that *sin unto death, that blasphemy against the Holy Ghost*, which is described in Scripture, as utterly unpardonable, by any human means, when once it arrives to its deepest stain and virulence. Such lepers as these, were deemed incurable and treated as such. No cure was attempted. They were immediately removed without the camp, to prevent the leprosy from spreading: but where the leprosy was pronounced by the priest as curable, the patient was shut up for seven days, and his cure completed by the priest, by making those offerings, and performing those rites which

which the law enjoined. This explains Matt. viii. 4. and Luke v. 14.

That this leprosy was a miraculous disease, is, I think, plain from the whole description of it, and from its method of cure: from its infecting, in so particular a manner, the house, and the garments of the diseased. Its virulence, in thus spreading itself, and polluting whatever it touched, is a divine lesson to teach us, the great contagion of vice, and infidelity.

Instances of these miraculous visitations are given us—in Miriam, Numb. xii. 10—in Uzziah, 2 Chr. xxvi. 19—in Gehazi, 2 Kings v. 27. When the leprosy befell the *house*, or the *apparel* of the sinner, rather than his *person*, it intimated a tender call and warning to him, to awaken him by a timely repentance to turn to God: and to be received into pardon, through the mediation of Christ, whom the High priest in the law represented. This inveterate disorder, even in its mildest state was utterly incurable by any human means, nothing but the consecrated oil, and the blood of the sacrifice applied by the High priest could touch this malignant disorder of the heart.

There is something peculiar in the manner of this cure; and the offering to be made, after it is effected—the *leper is to bring to the priest two live birds, that are clean; such as his ability can reach unto*; one is to be killed, and its blood is to be sprinkled upon the other, (which is to be let go alive;) and also upon the leper. Concerning

cerning which extraordinary series of ceremonies, that are appointed by God, I shall only just observe, that the *two* birds seemed here necessary to exhibit, what *one* could not. There is but *one* sacrifice for sin; there is but *one* person whose blood can cleanse from sin; Christ could not by the same creature be exhibited both as dead, and alive; as under sin, and yet free from the stain of it. He suffered as polluted; which was expressed in the dead bird; he also bore the wrath of God alive, and triumphed over death, which he exhibited in the living bird. Something of the same nature is afterwards pictured out in the *scape goat* which I cannot here pass over unnoticed.

Lev. xvi. In the form of sacrificing for a sin offering, Aaron is to take two He goats, one is to be slain at the door of the tabernacle, its blood is to be sprinkled on the mercy seat, before the faces of the Cherubim; incense is to be offered there, to make atonement; then he is to return to the door of the tabernacle, and *shall bring near the live goat, lay his hands upon its head, and shall confess over him, all the iniquities of the children of Israel, and put them upon the head of the goat, and send him away into the wilderness; and the goat shall carry away with him all their iniquities, &c.*

Is not all this a striking picture of him *who hath borne our griefs, and carried our sorrows? for the Lord hath laid upon him the iniquity of us all.* Isa. liii. 6.

Christ

Christ was to be represented in every relation he bore to his people ; as their priest ; as their sacrifice ; as dying for their sins, and yet, as having effectually done them away ; carrying them into the wilderness of this world. Covering, and blotting them out of remembrance : he is called therefore the *scape goat*, not as having escaped death, but as having gone away with our sins. This sacrifice was offered once every year ; and the day set apart for the celebration of it, was distinguished by the appellation of the *great day of atonement*. This leads me to make some observations on the Jewish feasts.

JEWISH FEASTS.

Lev. xxiii. The passover was to be celebrated on the fourteenth day of the month *Abib*, which nearly answers to our *March*. The lamb was to be slain in the *evening* of that day ; to mark the time of our Lord's expiring on the cross. On the fifteenth, or following day, began the feast of unleavened bread, which lasted seven days, of which the first and last were holy convocations, they were Sabbath-days, answerable to our *Saturday*. On the morrow after the Sabbath, namely on the Sunday following, the people were to bring a sheaf of their first reaped fruits, of their barley harvest, to the priest ; the priest was to present, or wave the sheaf before Jehovah, to be accepted of, for them : this was called the *wave offering*, and was predictive of Christ's resurrection from the grave, on the third day. The wave offering was always celebrated on the very day of the week, on which our Lord arose from the grave

grave—and on the third day after the passover. That the resurrection of Christ was intended in this offering St. Paul authorizes us to say. *Now is Christ risen from the dead, and become the first fruits of them that slept.* 1 Cor. xv. 20. Nay, that it was so understood in the law, his pleading before king Agrippa shews; witnessing, both to small and great, saying none other things than those which the prophets and Moses did say, should come: that Christ should suffer, and that he should be the first that should rise from the dead, Acts xxvi. 22, 23. never more to die, which could be said of him only.

From the day of the wave offering, namely the Sunday after the passover, seven Sabbaths, or forty-nine days were reckoned; this forty-ninth day always happening on the Jewish Sabbath, is passed over, and the following, the fiftieth day, corresponding with our Sunday, is appointed for the celebration of the feast of weeks; and it is therefore called the feast of Pentecost, because of the number fifty, which that word signifies. This feast was also called the feast of first fruits, because on that day, the first fruits of the second, or wheat harvest was offered, as the first fruits of the barley harvest were offered fifty days before.

This feast of Pentecost, was the day when the Holy Ghost visibly descended on the apostles. It was therefore to them, and to the christian church throughout, the first fruits and earnest of the spirit, Rom. viii. 23. as the wave offering, fifty days before, was the first fruits of the

the resurrection. It is no wonder therefore, (as archbishop Usher has observed,) that on account of these two memorable events, the resurrection of our Lord, and the effusion of the Holy Spirit, the christian church has appropriated the day, when two such important, memorable blessings were vouchsafed to the world, for their Sabbath, day of rest, and public worship.

The next feast appointed, is called the feast of trumpets, ver. 24. It was to be celebrated on the first day of the seventh month, answering to our *September*, at the end of the whole harvest of corn, and wine; and was celebrated with the sound of trumpets; signifying, the last trumpet at the general harvest of the world, when *the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ shall rise first.* 1 Thes. iv. 16.

The day of atonement, of which mention has been made before, was to be the *tenth* day of that month. It was to be a solemn day of rest from labour, a day to *afflict their souls, and make atonement for transgression.*

On the fifteenth day of this seventh month, ver. 34. the feast of tabernacles was appointed. It was to last seven days. It was called the feast of in-gatherings, because it was to celebrate the in-gathering of the corn, and vintage, at the end of harvest. It was also called the feast of tabernacles, not only because the people were to dwell in booths, ver. 42. but because the celebration

lebration of this feast was to be held by express command from God, in the tabernacle. *In the place which the Lord thy God hath chosen to place his name there.* See Deut. xvi. 11, 15. And the last day of this feast was distinguished with peculiar marks of festal joy, and was stiled *hosanna rabbi, save us master.*

This feast succeeding the cessation from all labour, and immediately at the end of harvest, and being to be celebrated only in the holy place, and in the presence of Jehovah, was a lively figure of that scene of joy and festivity, with which the faithful servants of God shall celebrate their eternal, holy, and happy rest, in the presence of their Lord in heaven, after the general harvest.

That this feast was celebrated by Noah, appears more than probable; as has been observed in my fifth lecture. I think that Jacob also did the same, immediately before he entered into the land of Canaan. Gen. xxxiii. 17. *And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle.* (Heb. for all he had, his possession.) *Therefore the name of the place is called Succoth.*—(or Tabernacle.) The wealth in ancient times consisting chiefly in cattle, the same Hebrew word חֵוֶה, that signifies *wealth*, signifies *cattle* also; hence, in Latin *pecunia* from *pecus*—but the Hebrew word signifies more frequently *substance* of all kinds; which consisted as much in the number of souls, in the largeness of the *family*, as in any other *gain*; which is the radical meaning of the word translated *cattle*.

tle. An hovel for the accommodation of cattle, would hardly have given so descriptive a name to a place thus distinguished, in the Bible.

The celebration of this solemn feast, was to be ushered in by a general procession, branches of Palm trees and other trees weaving in the hands of the people, as they went, celebrating the praises of God, with trumpets, and psalms, and crying *Hosanna*. (See Univer. Hist. vol. 3. p. 195. 8vo. edit. Josephus Anti. Hospen Orig. Fest. c. 7. Maimon. &c. See also Isaiah xvi. 9, 10. where this feast is described.)

In what strong and emphatical language does all this point at, the true *Hosanna*, or him that *saves* us, as the name imports! it also explains what is recorded of Christ when he made his last public entry into Jerusalem; when the people took branches of *palm trees*, and went forth to meet him, and cried *Hosanna*: and ascribed again the same honours to him, when he raised Lazarus from the grave. (See Mat. xxi. 8. and John xii. 13.)

The known and peculiar property of the palm tree, being, not only to *bear* up, but to bend the contrary way, and rise up against pressure, has been remarked by many writers. By Plutarch in his Symposium, lib. 8. prol. 4. by Xenophon in his Cyropæd. lib. 7. p. 403. where also other authors are quoted to the same effect. I mention this, as I think it will tend to explain several passages in the Bible, where these boughs are spoken of. This tree was to
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all believers, an emblem of him, *on whom the Lord hath laid the iniquity of us all; who himself bare our sins in his own body on the tree; 1 Pet. ii. 24.* but was so far from sinking, under the inconceivable *pressure* of divine wrath, that he rose triumphant over sin, and the grave, and *shall, as in Psal. xcii. 12. for ever flourish like a palm tree, and spread abroad like a cedar in Libanus.*

This explains Rev. vii. 9, 10. It shews why *palm trees* were engraven on the walls and doors, between the coupled cherubs. (See 1 Kings vi. 29. see also lecture ix.) Why the prophetess Deborah dwelt under a palm tree, thus emblematically expressing her trust in Him, who was to be made perfect by sufferings. Judg. iv. 5. And when the Israelites were directed to celebrate the feast of tabernacles with branches of this tree, among other sacred boughs, this was a picture of Christ's tabernacling in the flesh; *bearing our griefs, and carrying our sorrows; and of ascribing Hosanna, salvation unto him.*

The anniversary feasts all established; every one of which, besides the outward visible sense they bore, looked forward to Christ, and salvation through him: Jehovah next appoints the sabbatical year.

Lev. xxv. As every seventh day was a Sabbath, so every seventh year, was a sabbatical year, a year of rest to the people, and to the land; the people were neither to plow, sow, nor reap. The spontaneous produce of the ground
was

was to support the poor and the cattle. To provide for this sabbatical year Jehovah says, *I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.* Ver. 21.

Again, another sabbatism is appointed. Seven Sabbaths of years, seven times seven years, *that the days of the seven Sabbaths of years, may be nine and forty years*, and thou shalt cause the trumpet to sound, on the day of atonement. Therefore this grand sabbatism is called a jubilee, the Hebrew word *לִבְרִית* signifying to *produce sound, as with a trumpet*. Hence *jubilo* in Latin, to *shout for joy*. Not only the forty-ninth, but the fiftieth year was sanctified, ver. 10. Indeed this ver. compared with ver. 8. makes me think, the *two* years were to be years of rest. We find that this jubilee was to be distinguished, not only by a complete rest, but by a general release of servants; by other humane immunities; and by a restitution of all lands to their original proprietors. Ver. 23. *The land shall not be sold finally, for the land is mine, for ye are strangers and sojourners with me.* Words that need no comment, after all that has been said in the course of these lectures.

It may not be unacceptable to my readers, here to give the following extract, from Tho. Goodwine's Antiquities, lib. iii. p. 137. "This jubilee did mystically shadow out, *that spiritual jubilee*, which Christians enjoy under Christ, by whose blood we have a re-entry into the kingdom of heaven, which we had formerly

“merly forfeited by our sins, (and this was
 “happily signified by the Israelite’s re-entry up-
 “on their lands formerly fold.)

There is one observation I have met with, which is so remarkable, and so probable, that I must mention it here, before I conclude this lecture. Namely, that the last year of our Saviour’s residence on earth, was a year of *jubilee*. And the very last that was ever kept in the Jewish church. This is observed by archbishop Usher in his Chronol. chap. xiii.—see also Lightfoot’s Harm. sect. 59.—Le Clerc and Patrick’s Comment. This calculation is made to commence from the period of time, when the wars in Canaan were ended, and the people were put into quiet possession of the promised land, under their leader *Jehoshua*: which according to the above chronology was just fourteen hundred years to the thirty-third year of our Saviour’s life; making exactly twenty-eight jubilees. Chronologers have I know differed as to the commencement of the *first* jubilee, though to me the authorities above mentioned appear to carry great weight, nor can I conceive any time so proper for the commencement of the first jubilee, as the year, when, a period being put to all their wars and troubles, the children of Israel enjoyed the quiet possession of the *earthly Canaan*, the sure pledge and earnest of the *heavenly*. This also will tend to throw great light on a passage in Isaiah, shewing with what wonderful minuteness there was accomplished in Christ Jesus, what *that* prophet had predicted of him. *The Spirit of the Lord God is upon me,*
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because the Lord hath anointed me, to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. Compare Isa. lxi. i. with Luke iv. 18.

LECTURE XI.

CONTENTS.

The Ceremonial Law continued.—The Law of the Nazarites.—Sampson.—Christ called a Nazarene, why.—Seventy Elders.—Joshuah his Name changed.—Korah's Rebellion.—Aaron's Rod buddeth.—Why Almshouses.—The Testimony.—Moses and Aaron, their Crime.—The Rock.—Aaron dies.—The fiery and brazen Serpents.

THOSE parts of the Old Testament that contain the ceremonial law, are either generally passed over entirely by the reader, or else run through in a cursory way, as affording neither entertainment nor instruction. In this light they must ever appear, as long as they are looked upon only as a *dead letter*, as a *code of obsolete* rites and ceremonies, that respected one peculiar nation only; and with which we Christians are no way concerned. To represent this matter in its true light, to shew the harmony between the ceremonial law and the gospel, has been the subject of my two last lectures; and I hope enough has appeared to satisfy the reader; that it was the one important object of the *Mosaic æconomy*, as it is also of the *gospel*, to preach Christ, and eternal life through him.

Were the other books of the Old Testament to be examined, and explained in the manner

thus far pursued in the Pentateuch, or five books of Moses, one, and the same conclusion would follow throughout the whole.

That the *prophecies* in general relate to Christ, is pretty generally believed by all Christians. *How* and in what manner they testify of him, what parts of them have been already fulfilled, and what parts are yet to have their accomplishment, are subjects which D. Newton, late bishop of Bristol, and other writers of eminence have handled in a masterly way, and on which it is not my intention largely to write; nor indeed would many of the prophecies fall within the compass of this volume: such as do occur, shall not be passed over unnoticed. The appearance of another volume of this work at some future period, will depend upon various contingencies. Exclusive even of the books of the Prophets, the remaining parts of the Old Testament would furnish matter for another volume, which I could wish to see undertaken by an abler hand. Doubtful whether I shall ever write further on these subjects, I have allotted the seven last lectures of this volume, to an explanation of the Church Catechism, a work, which notwithstanding it has been so often and so largely handled, yet seems to me not hitherto understood, nor explained in the manner it deserves. Let us now return to our subject.

The law of the Nazarite, mentioned in Numb. vi. must be taken notice of, as it will help to explain some passages in the Bible. The Nazarite's vow as described in this chapter, consisted in the separating of a person by a solemn vow,
and

and dedicating that person, whether man or woman to Jehovah. Here certain rules were laid down, and rites observed during the days of his separation: sometimes the Nazarite's vow lasted for life, and sometimes not. The word נֶזֶר *Nazar*, from whence Nazarite is derived, is Hebrew, and signifies to separate.

In the Nazarite's vow, three particulars were principally required. First, abstinence from wine, and all strong liquors. Secondly, no razor was to come upon the head, the hair was to be let to grow to its full length. And thirdly, the Nazarite was not to be defiled, by touching, or coming near a dead body. In each of which particulars, the Nazarite under the law devoted and dedicated to Jehovah, was a type of Christ:

By the abstinence from wine, was intended to be exhibited, that the true Nazarite was, as *man*, to be endowed from above with the Spirit of God; and not from natural causes. *Be not drunk with wine, saith St. Paul to the Ephesians, (chap. v. 18.) wherein is excess, but be filled with the Spirit.*

By the law respecting the hair, that no razor was to come upon the head of the Nazarite, was intended to exhibit the strength and power, with which the true Nazarite was to be invested, and of which, hair was the known emblem. *The kings of the Franks, of the Burgundians and Visigoths, wore their long hair for a diadem.* (Montesquieu *Sp. of Law*, b. xviii. chap. 23.)

Samson

Samson was a Nazarite to God from the womb. See Judg. xiii. 5. He was raised up by Providence to deliver Israel out of the hand of the Philistines. His power and strength were miraculous and irresistible, until he suffered himself to be made weak from an excess of love to a treacherous wife. All this had a mystical meaning: it pointed to Christ, the true Nazarite, of whom he was a type; who voluntarily *made himself of no reputation*, emptied himself of his glory, and became the sport and laughter of his enemies—who *poured out his soul unto death*, and was numbered with the transgressors. Purchasing the victory, at the expence of his life; *that through death, he might destroy him that had the power of death; that is, the devil.* Heb. ii. 14. And all this out of love and fondness for his unworthy spouse the Church.

The third requisition, *not to be defiled by the dead*, typified Christ, who was pure and undefiled, perfectly separated from dead-works, and from sin.

Under one or other of these three heads many of the predictions concerning Christ, were typified, in the legal Nazarite. We read in Matt. ii. 23. *that Joseph came and dwelt at Nazareth, that it might be fulfilled which was spoken by the prophets, he (Christ) shall be called a Nazarene.* Now there is no place in the Bible wherein it is foretold that Christ should be even an inhabitant of Nazareth.

Bethlehem is prophesied of, as the place of his birth. But as it was objected to him by Nathanael,

nael, *can any good thing come out of Nazareth?* John i. 46. So we find the Jews calling Christ a Nazarene in contempt. See John xviii. 5. and xix. 19. And their taking advantage of his residing at Nazareth, to apply the term of *Nazarene* to him, by way of contempt and reproach, was unawares in them, but agreeable to the secret influence of Providence, accomplishing those several prophecies which foretold, that Christ should be treated in this opprobrious way; *despised and rejected of men; we hid as it were our faces from him; he was despised and we esteemed him not.* Isa. liii. 3. *A very scorn of men, and the out-cast of the people.* Psal. xli. 6. But this was not all. There are many passages in the gospel that apply this epithet to Christ, in a sense, where nothing contemptuous, is intended. So that whilst the Jews and Romans were calling Christ a Nazarene in contempt, the providence of God was at the same time marking him out as the true Nazarite; the antitype of that emblematical character, exhibited in the legal Nazarite—and Christ chose to dwell in *that* very city which had been called *Nazareth*, with a prophetic view to this important event. Even as Pilate when he put this title over Christ; *Jesus of Nazareth the king of the Jews*, when he thought to deride and blast his pretensions, by this inscription; was proclaiming him to all the world, to be the very person held forth in the law and the prophets, as the true Nazarite, the Saviour, and king of the Jews. See Parkhurst's Heb. Lex. a book of singular help in understanding the Hebrew language. See also Cala. Heb. Con. and Leigh's Crit. Sacr.

SEVENTY ELDERS.

In Numb. xi. 16, 17. we find Jehovah appointing seventy elders, and putting upon them a portion of his Holy Spirit. So likewise did the same Jehovah, when he took human nature upon him, select the same number, and send them to preach the gospel. Luke x. i.

J O S H U A.

Numb. xiii. 16. *And Moses called Oshea the son of Nun Jehoshua.* This person was fixed upon to be successor to Moses, to lead the children of Israel into, and give them possession of the earthly Canaan. He was to be the captain of their salvation, for he was a type of Christ our blessed Saviour, who leads us to the heavenly Canaan, and therefore was his name changed from *Oshea*, which signifies *Saviour*; to *Jehoshua* the *Essence*, he who *is*, shall save, from יה and ישע. See Cala. Heb. Con. See also Psa. lxxviii. 4.

Had the translators of our Bible continued to call *Oshea*, *Jehoshua*, as they have done here, when this new name was first given, the sound of the Hebrew letters would have been better preserved; but (which is of much more consequence,) the salutary idea which is conveyed by this name, would have stood recorded better than it is by *Joshua*. And it is worth observing that both Josephus and the Septuagint translate *Jehoshua*, ΙΗΣΟΥΣ *Jesus*.

Numb. xiv. The children of Israel murmur against Moses and against Aaron, *why should Jehovah*

hovah bring us into this land? &c. Let us make a captain, and let us return into Egypt. This was their constant language. They were ever rebelling against God, at the time that he was miraculously supporting and guiding them. Moses intercedes for them, and obtains their pardon.— But, saith Jehovah, as I live, none of the men that have seen my glory, and my miracles, and have not hearkened unto my voice, shall see the land which I swore unto their fathers.

Let modern infidels take warning from the spiritual lesson here intended. We have the same, nay greater evidence of miracles to demand our faith and obedience; which if we resist, we shall never enter into the heavenly Canaan. *For if they escaped not, who refused him that spake on earth; much more shall not we escape, if we turn away from him that speaketh from heaven.* Heb. xii. 25.

Of all the children of Israel that came out of Egypt, from twenty years old and upwards; none were permitted to see and enjoy the promised land but two persons, Jehoshua and Caleb. Moses and Aaron themselves forfeited this blessing for their offences against God.

As for the persons who were employed to search out the land, and who brought back a false and evil report of it, they rendered themselves the immediate just objects of divine vengeance; and died of a plague. Ver. 38. They were traitors to the cause they undertook to support. This character however infamous, is, I am afraid, too often to be found in modern times.

This

This visitation, so far from humbling the obstinate people, excited in their breasts fresh murmurs and complaints.

Numb. xvi. gives a signal instance hereof; in the rebellion of Korah and his company, who in ver. 1. *took men*, or rather, as in the original *took—conspired*: there is no word in the Hebrew for *men*, and the sense is spoiled by the insertion of it. These men taking offence at Moses and Aaron for the plague of which so many had died, took counsel, and entered into a conspiracy against him, imputing the heavy judgments with which they were visited, and the seclusion of the promised land, to their unkind interference. The intention of these rebels was to wrest the priestly office out of the hands of Aaron and his family. *Ye take too much upon you, seeing all the congregation are holy, &c. wherefore do ye lift yourselves up above the congregation of Jehovah?* (ver. 3.) When Moses heard this he remonstrated with them for their impiety, folly, and ingratitude. The favours with which ye the sons of Levi have been distinguished, might have contented you, without *seeking the priesthood also*. Still the rebellion increased; whereupon Moses, in order to let them see, that he and Aaron were but the instruments of God, and acted under his appointment, puts the matter in dispute to a final issue. Korah and his company, (obstinately determined to stand the contest,) come with censers prepared to exercise the priestly office, and to offer incense on the altar the following day. Aaron (the duly consecrated priest,) was to do the same, and then

Jehovah

Jehovah was to shew who were his, and who were holy.

Korah and his company accordingly assembled themselves, at the door of the tent of the congregation, to make their impious fatal experiment. The event not only proved the divine appointment of Aaron, but the impiety and sacrilege of Korah and his congregation, for daring to encroach on the sacerdotal office. The glory of Jehovah appeared to all the congregation—fire came down from heaven, and consumed some; and the earth opened her mouth, and swallowed up all the rest of those obstinate rebels. And all this was done, to be a memorial, that no stranger who is not of the seed of Aaron, should come near to offer incense before Jehovah. Still this stiff necked people murmured and rebelled—*ye have killed the people of the Lord*—was their language to Moses and Aaron. Whereupon the anger of the Lord was again kindled against them; nor was it afterwards appeased, until Aaron the high priest offered incense and made atonement and intercession for the people.

All these things convey two moral lessons to us: First, let none but those who are duly appointed to the ministry, presume to encroach upon the sacred offices, appropriated to the priests of God.—

Secondly, we learn from this history, that there is but *one* person, that could atone for the sins of mankind; that Aaron was the representative of him, our great High Priest, that when
he

be put on incense, and made atonement for the people; being thus, duly qualified, he stood between the dead and the living: and the plague was stayed. Ver. 50.

A A R O N ' S R O D .

Numb. xvii. To give a further proof of Aaron's divine appointment, which had been now of twenty years standing, Moses was ordered to take twelve rods, one for each tribe, to write Aaron's name upon the rod of *Levi*, to lay them all up, in the tabernacle of the congregation before the *testimony*, where *Jehovah will meet with you*. Moses did so; and on the following day, Moses went into the tabernacle of *witness*, and *Aaron's rod was budded, and brought forth buds, and blossomed blossoms, and yielded almonds*. This was ocular proof of Aaron's being chosen, for Jehovah had before declared, that *the man's rod, whom he would choose, should blossom*.

To perpetuate the memory of this appointment, to leave a lasting monument to the children of Israel, that no stranger who is not of the seed of Aaron, should officiate as priest, Aaron's rod was ordered to be laid up before the *testimony*, to be kept for a token against the rebels. Memorials similar to these had been enjoined before, on former occasions.

The two tables of stone, the pot of manna, and the censers of those men that offered strange incense, were all deposited in the most holy place; and with the tabernacle, &c. were removed by Solomon, and laid up in his temple, in the

the Holy of Holies, under the wings of the Cherubims. See 1 Kings viii. 4. and Heb. ix. 4.

Why Aaron's rod was made to blossom *almonds*, may be accounted for, from the meaning of the Hebrew word *אֶשְׁכּוֹל*; which signifies to *awake* from sleep, to *watch*. (See Cala. Heb. Con.) As a noun, it also signifies an *almond tree*: and it doubtless was so called from its early blossoming. (See Leigh's Crit. Sacr.) It is the first tree that awaketh from the repose of winter. Pliny takes notice of this in his Nat. Hist. (lib. xvi. ch. 25.) *prima inter arbores evigilat*. The rod therefore of Aaron the high priest, blossoming almonds, and rising again into life and vigour, seems a beautiful figure of Christ our High Priest, as being *the first that should rise from the dead*. Acts xxvi. 23.—*The first-born from the dead*. Col. i. 18.

Moses being directed to deposit this rod in the tabernacle of the congregation, before the *testimony*, ver. 4. in the tabernacle of *witness*, ver. 7. The various types and appointments of the law, being called by this very significant name the *testimony*; shew plainly, that they were intended to *witness*, and bear *testimony* to somewhat beyond themselves: that they were, as St. Paul has described them, *a shadow of things to come, but the body is of Christ*. Col. ii. 17. *The example and shadow of heavenly things*. Heb. viii.

The pot of manna, to be laid up before *Jeovah*, Exod. xvi. 33. is in the following verse said to be laid up before the *testimony*—and this was under the wings of the Cherubims. And therefore the word, though in the translation *singular*,

singular, is in the original *plural*, עֵדוּת *testimonies*. (Numb. xvii. 4.) For in the Cherubims, Jehovah Aleim dwelt; and *there*, says Jehovah, *I will meet with thee, and I will commune with thee, from above the mercy seat, from between the two Cherubims*. Exod. xxv. 22. So again the two tables of stone, are called the tables of *testimony*; because they were to be a *witness*, or *testimony* of the law, by which the people were to be governed. Exod. xxxi. 18. The ark is also called the ark of the *testimony*. Exod. xxx. 6. The *tabernacle* is the *tabernacle of testimony*. Exod. xxxviii. 21. These all *testified* and bore *witness* of spiritual truths, they *exhibited* and looked forward to *Christ*, and salvation through him. And the faithful among the people, beheld them in this light. Well therefore might the holy Psalmist say, *thy testimonies are my delight, and my counsellors—I have rejoiced in the way of thy testimonies, as much as in all riches—I have more understanding than all my teachers, for thy testimonies are my meditation*. Some writers of eminence have asserted, that he did *not* understand more of them than the *mere dead letter*. I cannot think so; and holy David himself, (not to mention the evangelists and apostles,) asserts the contrary. See Acts ii. 29, 31. *Thy testimonies are wonderful, therefore doth my soul keep them. They are mine inheritance for ever; they are the rejoicing of my heart*. See Psa. cxix. throughout.

What has been here observed will tend to throw light upon many passages in the Bible, which mention the *testimonies* of God.

MOSES *strikes* the ROCK. Numb. xx.

In the fortieth year of the exodus, (compare ver. 28. with chap. xxxiii. 38.) and this was the last year of Aaron's life, the people murmured again for water. Jehovah appeared unto Moses and Aaron, and ordered what was to be done—as set forth in this chapter. Moses was to take the rod, *Aaron's rod*, which had been laid up; (see ver. 9.) both he and Aaron were to assemble the people, and *speak* to the rock before their eyes, and it was to give forth water. Moses, like a faithful historian, records even his own failings, with the same candour that he has shewn in those of others. And the Psalmist, in his recapitulation of the history of these times says, that *the people angered Jehovah, at the waters of strife, so that it went ill with Moses for their sakes; because they provoked his spirit, so that he spake unadvisedly with his lips.* Psa. cvi. 32, 33. Moses has recited the particulars of this offence; he not only *struck* the rock twice, (and he ought not to have *struck* it at all,) but he *struck* it with a warmth of passion, and inattention to the allegory intended in this scene. *Hear now ye rebels, must we fetch you water out of this rock!*

Now although Moses was guilty of a great offence in *disbelieving God*, and *disobeying his instructions*; and was therefore secluded from the privilege of bringing the people into the land of Canaan; ver. 12. yet in the whole of this history, an allegory is intended. We have St. Paul's sanction to say, *this rock was Christ.* 1 Cor. x. 4. The rod, the emblem, the pledge of the resurrection, was to open this rock; and they that drank of the water

water that issued, drank *spiritual water*. As in ver. 4. When Moses therefore cried out, *ye rebels, must we fetch you water out of this rock!* he certainly spake unadvisedly with his lips. He, the law could not give this living water; nor were the people *rebels* for thirsting after it. *Moses did not believe in God, to sanctify him in the eyes of the people*, ver. 12. that is, to shew them how Christ was typified and exhibited in this miracle. His anger excited sentiments of passion which made him act differently now, from what he had done at other times; and thus he incurred the divine displeasure. The water was still given, to vindicate God's honour, and to let the people see, that it was not Moses, nor the law, that could put them into the *enjoyment* of the promises made unto their fathers. This was reserved for *that person in Jehovah*, who is emphatically stiled, the *Rock of our salvation*. Deut. xxxii. 15.—2 Sam. xxii. 47. To impress into the minds of the people this salutary truth, was the design and intent of the miracle: and since it was not done by *Moses*, nor intended to be done by the law, it was done by *Jehovah* verbally; as in the appointed time it was completely performed, when he made his appearance among us, and took our nature upon him.

The margin of the Bible here, as in many other places explains the meaning of the Hebrew names. *Meribah*, ver. 13. is *strife—contention*.

In this year, viz. 1493 B. C. Aaron died, he was called up by Jehovah to Mount Hor, and gathered unto his people; forty years after the exodus. See Numb. xxxiii. 38. And Eleazar his son
was

was consecrated and invested high priest in his stead. Numb. xx. 23, 29.

The FIERY and BRAZEN SERPENTS.

Numb. xxi. On the history recorded in this chapter, I shall make but one observation.

Whoever was bitten by the fiery serpents, was cured by looking up to the brazen serpent, which Jehovah commanded Moses to set up.

Our Lord shews, that *he* himself was this brazen serpent; *that as Moses lifted up the serpent in the wilderness*, he typified and forehewed, that *the Son of Man was to be lifted up on the cross*; and the end proposed in both cases was the same. *That whosoever believeth in him should not perish, but have eternal life.* John iii. 14, 15.

Shall we cavil at, and reject our salvation, because the terms of it are so easy? Compare 2 Kings v. 13. and take a lesson of instruction, from the servants of Naaman the Syrian.

L E C T U R E XII.

C O N T E N T S.

Balaam,—His Character and Prophecies.—The Amalekites.—The Kenites.—Chittim.—Eber.—Cities of Refuge.—The Groves.—Asheroth.—A Prophet like unto Moses.—Comparison between Christ and Moses.—The Curses in Deuteronomy xxvii.—The Blessings.—Moses' Prophecies,—His Death and Burial.—Michael the Arch-angel in Jude 9, explained.

B A L A A M.

NUMB. xxii, xxiii, xxiv. Balaam is generally represented as an heathen, and an idolater: that he was not of the number of the children of Israel is certain, and that he was a bad man, and in his very prophecies acted, and spoke contrary to the suggestions and wishes of his evil heart, is evident from the story. Still he was a prophet, and was not the only instance of a bad man's being divinely inspired; such also was Jonah; such was Saul. Balaam was a worshipper of *Jehovah Aleim*. He consulted *Jehovah* before he would give an answer. And the *Aleim* came to Balaam and directed him: he wished however to *curse* the people whom he was compelled to bless; the rich presents offered to him by the king of Moab, though refused at first, did in the end stagger his faith, and betray

tray the man of avarice and ambition. It was this that made the anger of Jehovah to be kindled against him, not merely *because* he went, for he was directed to go; chap. xxii. 20, 22, but *as* he was going, for the word is a *participle* in the original. However reading it as it is translated, the evil intentions of the prophet were visible to him who *trieth the hearts and the reins—who understandeth our thoughts long before.* Balaam loved the wages of *unrighteousness*; says St. Peter, 2 Pet. ii. 15. which he exemplified soon after, when he gave that wicked counsel, which led the people to *commit whoredom with the daughters of Moab*: when twenty-four thousand died of the plague. Numb. xxv. And he met with the just punishment due to his guilt, with the other enemies of the people of God, about seven years after. Josh. xiii. 22.

The memorable prophecies of Balaam, and their completion, must in this place be briefly considered.

Numb. xxiii. When Balak had at length, as he hoped, gained his point, and had assembled all the princes of Moab to hear Balaam *curse* the people, and when Balaam had offered his first sacrifice to Jehovah: God (*Alcim*) came to Balaam, ver. 4. and Jehovah put a word in his mouth, ver. 5. and said, return to Balak, and thus shalt thou say. Balak the king of Moab hath brought me from the mountains of the east, saying come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? and how shall I defy, whom Jehovah hath not defied? &c. He then, so far from pronouncing the curse which Balak

O 2

had

had wished for ; proceeds to utter this memorable prophecy. *Lo the people shall dwell alone, and shall not be reckoned among the nations.* Ver. 9. Hereby marking them out to be a peculiar people, distinct from all other nations upon earth ; the truth of which, all history has recorded, as it is obvious to our eyes. We see them mixed with, and scattered over every nation upon earth, and yet living a distinct and separate people ; tenaciously adhering to the manners and customs, to the rites and ceremonies of their Law.

This is a wonderful instance of prophecy, describing the character and fate of a people, for a period of above four thousand years forward ; whose manners and situation are utterly different from the rest of mankind, and who, at the time when this prophecy was delivered, were a people without any settlement, but wandering about in the deserts.

The prodigious encrease too of this people is foretold in this, his first prophecy. *Who can count the dust of Jacob, and the number of the fourth part of Israel ?* Similar to the divine promises made to all the fathers, Abraham, Isaac and Jacob, with whom Balaam had had no intercourse. *I will multiply thy seed exceedingly, that it shall not be numbered for multitude—I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered.* Gen. xiii. 16.

Ver. 24. After his second sacrifice, Balaam proceeded in his prophecy, and said, *behold, the people shall rise up as a great lion, and lift up himself*
as

as a young lion, he shall not lie down, till he eat of the prey, and drink the blood of the slain. These symbols are again repeated in chap. xxiv. 8, 9. and by them are foretold, the signal victories which the Jews should obtain over the Canaanites in their driving them out of the promised land. And their own quiet possessions that they should enjoy afterwards.

Chap. xxiv. Balaam again prophesies, and addressing himself to Balak, says; *Come, and I will advertize thee, what this people (the Israelites) shall do to thy people (the Moabites) in the latter days. I see it, but not now; it is not immediately to come to pass. I behold it, but not nigh; its accomplishment is reserved for a remote period of time. There shall come a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Seth.* (Opposition, as the word *Seth* imports.) If this prophecy had in part its accomplishment under the literal David, when he smote Moab, and measured them with a line, &c. and so the Moabites became David's servants. 2 Sam. viii. 2. It was in a more complete manner fulfilled ultimately, in the person and character of Christ. David and his actions were lively figures of Christ; repeated instances of which occur in the Psalms; the same is expressly asserted by St. Peter. Compare Acts ii. 22, 36. and chap. xiii. 33, 38. with Psa. ii. 7. and xvi. 10. see also Isaiah lv. 3.

Christ is emphatically called the *day star*, the *morning star*. And at his birth there appeared a new star in the east, which the wise men, that came

came to worship him, called *his* star, and which *went before and guided them, till it came and stood over where the young child was.* Mat. ii. 2, 9.

Ver. 18, 19. *And Edom shall be a possession; Seir also shall be a possession for his enemies, (namely the Israelites,) and Israel shall do valiantly. Out of Jacob shall come he that shall do valiantly, and shall destroy him that remaineth of the city.*

These predictions as far as they respected the literal David, had their accomplishment in part under him, as may be seen, in 2 Sam. viii. and 1 Kings xi, 15, 16. but they, like many other of the prophecies relate to a twofold completion, and have a *spiritual*, as well as *literal* accomplishment.

Ver. 20. *And he looked upon Amalek, and said, Amalek was the first of the nations, but his latter end shall be, that he perish for ever.*

We have very early accounts of the Amalekites as a nation, before the days of Abraham and Lot. Gen. xiv. 7. They were at the time of the delivery of this prophecy a very powerful tribe. Of their destruction, and of course the completion of this prophecy, we have particular accounts, in 1 Sam. xv. 7, 8. *when Saul smote the Amalekites, and utterly destroyed all the people with the edge of the sword.* When at another time David invaded the Amalekites, and smote the land, and left neither man nor woman alive. 1 Sam. xxvii. 8, 9. And finally, when in the days of Hezekiah king of Judah, Simeon utterly
destroyed

destroyed what remained of them, and dispossessed them of their lands. See 1 Chro. iv. 41, 43.

The same prediction concerning this people, had been before denounced by Moses—*I will utterly put out the remembrance of Amalek from under heaven. Exod. xvii. 14.* And how wonderfully is this prophecy accomplished? They are now no more subsisting; *but the very remembrance of them is at an end.*

Ver. 21, 22. *And he looked upon the Kenites, and said, strong is thy dwelling place, and thou settest thy nest in a rock, (alluding to the name קֶנֶז Kenab: which signifies a nest,) nevertheless the Kenite shall be wasted until Asbur shall carry thee away captive.*

Who the Kenites were is not certainly known; but Jethro father in law of Moses, was of this nation, or tribe, for he is called in Exod. iii. 1. the *priest of Midian*, and in Judg. i. 16. Jethro the *Kenite*; and the Kenites, out of regard to Jethro, connected themselves with the Israelites, and *went and dwelt among the children of Judah.* Nor were they involved in the destruction of the rest of the Midianites. And Heber the Kenite became a refugee, and left his own country on account of the corruption of their religion. See Judg. iv. 11.

I do not find that we have any certain histories, that shew particularly the accomplishment of this prophecy, respecting the Kenites.

But

But we know, that the kings of Nineveh made expeditions into Arabia, Judea, and Egypt; and carried away not only the Jews, but many other nations into captivity. See 2 Kings xv, xvi, and xix. chap. when we may suppose the Kenites shared the same fate with their neighbours. Especially since we find, that after the return from captivity, there were some Kenites among the Jews, that came from Assyria, 1 Chro. ii. 55.

Ver. 24. *And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.*

Chittim was a son of Javan, called in Gen. x. 4. *Kittim*; but the Hebrew word in both places is the same. His posterity peopled Greece and Italy. Greece began, but Italy completed, the ruin of the Asiatic empire; and both these powerful nations seem to be comprehended under the name of Chittim; though neither Greeks nor Romans existed even in name, for many ages after the delivery of this prophecy. *And shall afflict Eber.* Eber is the same word which in the original is used to express the people of the Jews by, who were first, called Hebrews. The word signifies a *passenger*, a *sojourner*, which the children of Israel emphatically were. See Heb. xi. 13. *Confessing themselves strangers and pilgrims on earth*; as their very name implied. The Hebrews then, as well as the Assyrians suffered finally under the Romans, and perished for ever as a nation, when Jerusalem and the temple were destroyed, and they themselves dispersed over the face of the earth.

Bishop

Bishop Newton's remark on the Prophecies of Balaam, is so just, that I shall give it to the reader in his lordship's words.

" It appears then, that Balaam was a prophet divinely inspired, or he could not have foretold so many distant events, some of which are fulfilling in the world at this time : and what a singular honour was it to the people of Israel, that a prophet called from another country, and at the same time a wicked man ; should be obliged to bear testimony to their righteousness and holiness ? The commendations of an enemy, among enemies, are commendations indeed. And Moses did justice to himself, as well as to his nation in recording these transactions. They are not only a material part of his history, but are likewise a strong confirmation of the truth of his religion. Balaam's bearing witness to Moses, is somewhat like Judas's attesting the innocence of Jesus. Newton vol. i. p. 154."

Before I end my observations on this prophecy, I shall take notice of two passages that are mistranslated.

In chap. xxiv. 3, 4. we read, *Balaam the son of Beor hath said, and the man whose eyes are open hath said*—whereas the original is, (as the margin of the Bible recites,) who had his eyes shut, alluding to his not seeing the angel when the ass saw him, alluding perhaps also, to his mental blindness. *He hath said, which heard the words of God, falling into a trance, but having his eyes open.* In the original, there is no word for *trance*, and

and the sense is completed by omitting it. He fell, when the ass fell under him, ch. xxii. 17. and Jehovah opened the eyes of Balaam, and he saw the Angel of Jehovah standing in the way.

This story is one further instance of what has been observed in lect. vii. that the *Angel* of Jehovah, and *Jehovah*, was one, and the same person.

Balaam's wish, *let me die the death of the righteous, and let my latter end be like his*, chap. xxii. 10. must surely have had a regard to another life. I know not what else could be meant, by his *latter end* after death, if a future state was not intended. Balaam believed in the same God that the children of Israel worshipped, he had been honoured with immediate communications from Jehovah, he knew that Christ was to redeem the world, for he prophesied of him expressly, he foretold the future state of mankind in almost as plain terms as any of the prophets before, or after him. *The Spirit of God came upon him, he saw the vision of the Almighty.* He knew that the descendants of Jacob, were descendants of Abraham also, in whose line the blessing was to run. *Out of Jacob, shall come he that shall have dominion. Who can count the dust of Jacob, and the number of the fourth part of Israel?* He wishes therefore to die the death of the righteous, that after death he may be happy in a future state—might partake of those blessings, which, with a prophetic eye he saw, were promised to the descendants of Israel, and which he knew were to take place after

after death. Though a prophet, and so highly distinguished, the love of the world predominated; and like too many among ourselves, he seems to have forgotten this obvious truth, that the surest way to die the *death of the righteous*, is to *live the life of the righteous*.

CITIES OF REFUGE.

Numb. xxxv. In the division of the lands, when the inheritance of the Levites was parcelled out, Jehovah ordered that six of their cities should be for refuge, whither the man-slayer, who did not intend to murder—but who should accidentally kill his neighbour, might flee unto, and take sanctuary. These asylums were not to screen the guilty from justice; for *all* were brought to *trial*, and the *wilful* murderer alone was put to death. Ver. 12. But to all others, as set forth in this chapter, the city of refuge was protection from the avenger: here they were to dwell in safety, until the death of the high priest, and *then* to return into the land of their possessions. Ver. 28. All this was typical of *Christ*, and of that *redemption* which his death has obtained for us. It figures out to us, the power and office of *Christ*, who was the great avenger of death, by destroying the destroyer, and restoring guilty man to his forfeited inheritance, by and through his own death, provided he flies to his church that city of refuge, and faithfully abides in it, for safety; puts himself under the protection of that city, and takes refuge in that sanctuary only.

The

The death of the high priest, and the restitution of the fugitive to life and property, figured out the death of *him*, who alone could restore us to immortal life once forfeited, and to *that* inheritance which God hath provided; in sure and certain hope of which, did all the ancient fathers, live and die. See Heb. xi. There was no atonement at all for him that fled for refuge, and was found guilty of *wilful* murder—nor for any others could an acceptable atonement be offered, but by the death of the high priest: this was the price fixed upon for our redemption. See ver. 32.

Deut. xii. This chapter contains instructions to the Israelites, to beware of being seduced by the idolatry of the Canaanites, whose lands they are to inherit. They are to destroy all the monuments of idolatry that they shall find there: *upon the high mountains, upon the hills*, where the heathens worshipped their celestial deities, *see* leſt. v. *and under every green tree*. For they had their sacred groves, probably of the oak kind, from the great veneration paid to that tree in the most early ages, both by believers and unbelievers: the Heb. word אֵלֶּה, signifying both an oak tree, and to swear—hence the phrase *Jurare sub quercu*, as the most solemn act of adjuration—hence the oracle of Jupiter, at the oak of Dodona—*Quercus sacra jovi*—hence the Druids, the oak-prophets, or priests of Britain, Gaul, and Germany. See Univ. Hist. vol. xviii. p. 418. 8vo. Dub. edit. Ver. 3. *And ye shall overthrow their altars, and break their pillars, (Heb. statues) and burn their groves with fire.*

The *groves* here mentioned, and in many other places of the Bible, as parts of the idolatry of the heathen nations, shall be in this place considered. The word translated *groves* is אֲשֵׁרֹת, which signifies *blessers*, and does not seem in any place in the Bible to have relation to groves. We read in 2 Kings xxiii. 6. of Josiah's abolishing idolatry—that he brought out the grove from the house of Jehovah, and burnt it at the brook Kidron, and stamped it to powder. In Judges iii. 7. and 2 Kings xvii. 10. and many other places, it is used as an heathen idol or idols—a grove could not possibly have been in the house of Jehovah. The word is often joined with *Baal*, and represented in our translation not as a grove, but an image; *they forsook Jehovah, and served Baal and Ashtaroth*. Judg. ii. 13. 1 Sam. vii. 4. It is recorded of Manasseh, as an instance of his great idolatry, that he built altars for all the host of heaven, in the two courts of the house of Jehovah. And he set a graven image of the grove, (the Asherah,) that he had made in the house, *where, (says Jehovah,) I will put my name for ever*. From all these authorities, I think it clear, that idolatrous images, and not *groves* are intended.

It was an image or images, set up, when idolatry prevailed, in their sacred places; and which the Israelites themselves, when they fell off from true worship, erected in the holy of holies, in the room of the figures of the Cherubim. See 2 Kings xxi. 7. and 2 Chro. xxxiv. 7. And I think it highly probable that the Asherah—and Ashtaroth—translated grove and groves was an attribute of the material heavens. Under the idea

idea of their being themselves the authors of blessings, and that therefore they worshipped these images as their (*Aleim.*) Gods. As their *blessers*.

Deut. xiv. 1. Ye are, says Moses, *the children of Jehovah*. If so, they must have known their Father was immortal, and of course they themselves immortal likewise. It is because we are children of God by our new birth, that our own hopes of life and glory are supported; for if *children, then heirs, heirs of God, and joint heirs with Christ*. Rom. viii. 17.

It is upon the like assurance that Moses goes on, *ye shall not cut yourselves, nor make any baldness between your eyes for the dead*; as if he had said with St. Paul; *sorrow not concerning them which are asleep, even as others which have no hope*. 1 Thes. iv. 13.

Deut. xviii. 15. Moses said unto the children of Israel—*The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken*. Jehovah repeats the same promise in ver. 18: with this addition. *And I will put my words into his mouth; and he shall speak unto them all that I shall command him*. That this relates to one particular prophecy and not to a succession of prophets is, I think, clear from Acts. iii. 12. When Peter and John had healed the impotent man, and excited the admiration of the beholders, Peter said *Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? No, we are but the ministers of him who has given us this power* namely

namely Jesus Christ, *the holy one, and the just*; ver. 14. the prince of life, whom ye killed; ver. 15. he then proceeds to shew further, that Jesus Christ was the person of *whom God hath spoken by the mouth of all his holy prophets since the world began*; ver. 21. and then quotes this very passage out of Deuteronomy, to shew that Jesus Christ was the very one prophet therein foretold. See Acts iii. 22, 23.

In John vi. 14. *when the multitude saw the miracles which Jesus did, they said, this is of a truth that prophet, that should come into the world.* Which shews, that these men not only knew, that one particular prophet was foretold, but that they esteemed Jesus Christ to be *that person*, who was the general expectation of the people.

The request of the people in ver. 16. *let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not*, was granted unto them. Compare Exod. xxx. 19. with Heb. xii. 19, 21. And Jehovah said unto them, *they have well spoken, that which they have spoken: I will raise them up a prophet, &c. &c.* The prophet whom I here promise shall not appear in *fire*, that emblem of awful terror, which the people were so much afraid to behold. But he shall be clothed with flesh like yourselves; he shall be one descended from yourselves. After the death of Moses, the author of the last chapter of Deuteronomy, (who probably was Ezra,) says, *there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.* Deut. xxxiv. 10. The same is indeed the declaration of
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of Jehovah himself—if there be a prophet among you, *I the Lord will make myself known unto him by a vision, and will speak unto him in a dream. My servant Moses is not so; with him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall be behold.* Numb. xii. 6, 7, 8.

As the prediction was, so was the accomplishment. No prophet was a lawgiver also, except Moses and Christ: no prophet ever bore a resemblance to Christ in so many particulars, as Moses did: which has been largely set forth by bishop Newton; where the reader will also see a minute and particular comparison drawn between them, from Eusebius and others.

Jesus Christ delivered mankind from the bondage of sin and satan. So Moses delivered the children of Israel from their Egyptian bondage; which I have shewn in my former lectures, was a figure of spiritual redemption. Moses fasted forty days, so did Christ. When the children of Israel hungered, Moses fed them with bread from heaven—when they thirsted, he brought them forth water out of the rock of flint: you do not want to be told how much he resembled Christ in these miracles. I have already shewn that the manna was a type of the true bread of life, which Christ has proved himself to be. That the rock, and the waters which flowed from it, were types and figures of Christ. That the Israelites when they drank of these waters, *drank of that spiritual rock which followed them, and that rock was Christ.* I Cor. x. 4.

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The resemblance, and correspondence between Moses and Christ, might be instanced in many other particulars, which I think it needless here to mention.

Ver. 19. *And it shall come to pass, that whosoever will not hearken unto my words, which he (the future prophet,) shall speak in my name, I will require it of him.* Here is predicted that disbelief of Christ, and rejection of his gospel, with which too many among ourselves, who have been baptized into his religion, stand justly charged. Of such infidels saith Jehovah, by his servant Moses, *I will require it of them.* Of such our Lord's declaration in the gospel is still more explicit and tremendous. *He that believeth not, shall be damned.* Mark xvi. 16.

Ver. 20. *But the prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.* This denunciation carried with it no meaning, if a future life was not believed; for all men die their natural deaths, whether they obey God or no. But this declaration of Moses was prophetic of false Christs and false prophets, that should arise; as well as predictive of their punishments hereafter.

Ver. 21, 22. *And if thou say in thine heart, how shall we know the word which Jehovah hath not spoken? When a prophet shall speak in the name of Jehovah, and the thing is not done, nor cometh to pass, that is the thing which Jehovah hath not*
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spoken;

spoken ; but the prophet hath spoken it presumptuously. The purport of which question and answer is this. What evidence will God expect that we should ground our faith upon ? and the answer is, *miracles*, or the power of *prophecy*. But (the effect of miracles being immediate, and the proof from prophecy depending upon the *completion*)—*miracles* are the great evidence and support of our religion. It is by miracles that the authority of Moses was proved to be from God. It is to them that our Saviour, and his apostles constantly appeal. *If I had not done among them the works, which none other man did, they had not had sin.* John xv. 24. *If I do not the works of my father, believe me not.* John x. 37.

It has been a fashionable doctrine of modern times, to assert, that miracles are not sufficient evidence to support our religion ; but that the *internal evidence* of the christian religion, carries with it a greater degree of conviction than either *miracles* or *prophecy*. I mean not here to depreciate the proofs arising from the former ; the moral precepts of our religion are so pure and excellent, that they must convince every unprejudiced man of their divine original. The internal marks of divinity are stamped upon them. But this will not be a sufficient foundation to build the christian religion upon. The fall of man made a total change in our religion ; something more became necessary than *mere morality* : difficulties and mysteries which man's reason could not discover, must have been introduced and enforced, before fallen man could be restored.

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Redemption through the Son, and sanctification through the Spirit, and many other mysterious truths now essentially necessary to salvation, must be received and embraced. These are such as the reason of man could never discover. They are made known by revelation: the truth of which is supported by miracles. On the other hand, there are doctrines, which I admit need not to receive support from miracles at all, but are themselves the test by which we try and judge of miracles. Namely, the moral precepts of our pure religion, which require no miracle to enforce them; but which tend exceedingly to shew, that the person who works miracles, and who is also endued with these heavenly virtues, derives his power from the fountain of goodness and truth.

It is not therefore arguing in a circle, to say, that miracles prove doctrines, and are again supported by doctrines; for the doctrines that receive their support *from* miracles, are totally different from those that are brought to prove them.

Deut. xxvii. contains the curses which the Levites were required to pronounce on disobedience; to each of which the people were required to say *Amen*, or so be it.

In our church, to this day, the same is observed on Ash-Wednesday; "to the intent, that being admonished of the great indignation of God against impenitent sinners, we may repent and be saved."

This part of the service, having discouraged many people from attendance on divine worship, on that day, lest, as they have insinuated, they should be instrumental in pronouncing, or consenting to a curse on their fellow creatures, or themselves: it may not be improper just to observe; that the several crimes to which these curses are annexed, are all forbidden by, or comprehended under, the *ten commandments*.

The law has done no more, than what the gospel has declared. Whether we consent to it or no, we shall be judged by the tenor of the commandments, which comprehend the whole of our love to God, and our love to man.

When therefore we hear, and with awful reverence receive these solemn admonitions of God against all impenitent sinners, and say *Amen* to them; we do, but what is our duty to do: we are no more at liberty to cavil at *them*, than we can dare to do at our Saviour's woes in the gospel. And it would highly become us to remember, that all the threatnings of God are calculated to *prevent*, and not *procure* our misery; they are the kind admonitions of a tender parent, who willeth not the *death* of a sinner, but that all should repent and be saved.

But there is something further worthy of notice respecting these curses. *By the tenor of the law, no flesh can be justified; all have sinned, and the wages of sin is death.* This is the constant language of the Bible. *All mankind is under a curse*

curse—compare Deut. xxvii. 26. with Gal. iii. 10. but blessed be that God incarnate, *who hath redeemed us from the curse of the law, having been made a curse for us.* Gal. iii. 13. Which he hath effectually done, if it be not our own faults, by his death and resurrection: and this shews, that the law was not given for justification; but only to testify of him who alone could justify sinful man, through faith.

Deut. xxviii. In this chapter, blessings are promised on obedience, though the obstinacy of the people was such, that they justly forfeited those distinguished privileges and blessings, which were here held forth for their encouragement. Moses with a prophetic eye, seeing their future stubbornness and rebellion, apprizes them beforehand of the fatal consequences thereof, and foretells those curses, which will be the consequence of disobedience; that they shall be *happy* if they are good, *unhappy* if they are evil. But Moses does not confine himself to a general state of misery, as the consequence of disobedience. He assures them of their particular sufferings. Describes those sufferings, and their situation as minutely and circumstantially, as if the history of the events had been before him: and what is still more wonderful; these sufferings, and this their situation, were utterly unlike to what any other nation or people have ever experienced; they are moreover such, as stand in no need of ancient history to prove the truth of; we see their accomplishment with our own eyes; we must either renounce our senses, or allow that the predictions of Moses respecting the Jews,
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not only are accomplished, but are still accomplishing to this day. Ver. 36. *The Lord shall bring thee and thy king, which thou shalt set over thee unto a nation which neither thou nor thy fathers have known, and there shalt thou serve other gods, wood and stone.*—Ver. 37. *And thou shalt become a proverb, and a by-word among all nations, whither the Lord shall lead thee—I will scatter you among the heathen—I will bring your sanctuaries into desolation—your land shall be desolate—and your cities waste.* Now, have we not ocular proof of the accomplishment of these predictions? Are not the Jews, to this day distinguished in this peculiar manner? Their persons odious—their usury, and avarice become proverbial. Scattered over all the world, and yet continuing a distinct people; differing in their features as well as manners from the rest of mankind. Their country which was remarkably fruitful, now as much distinguished by its sterility. *A fruitful land, saith the Psalmist, maketh be barren, for the wickedness of the people that dwell therein.* Psa. cvii. 34. They have not now a settled habitation to rest their foot upon—their cities and temple have been long since laid in ashes—their sanctuary is brought to desolation—their lands, strangers inhabit. These are facts that fall within the knowledge of our own times,

I shall not recapitulate the historical account of the accomplishment of several other particulars of the prophecy concerning them, which have taken place some ages past, but rather refer the reader to the histories themselves; particularly to the historical books of sacred Scripture,

ture, and of the Maccabees—to Josephus, and Tacitus, and to bishop Newton's Dissertations.

The sufferings which the Jews underwent, when the king of Syria besieged Samaria, see 2 Kings ix. when Nebuchadnezzar besieged Jerusalem, 2 Kings xxv. and above all, when their city and temple were finally destroyed by the Romans under Titus, were so melancholy, that it is scarce possible to read of them without shedding tears; without being struck with astonishment at the minute description given by Moses, and thus literally fulfilled on that unhappy people. These singular predictions thus minutely fulfilled must, not only *astonish*, but *convince*, every unprejudiced man, that Moses was a true prophet, and that his legation was *divine*.

Deut. xxx. 15. *See, says Moses, I have set before thee this day life and death, a blessing and a curse. Ver. 19. Thy life and length of days, that thou mayest dwell in the land which Jehovah swore to thy fathers; to Abraham, to Isaac, and to Jacob, to give them. Ver. 20. What life, and what inheritance were these! Neither Abraham, Isaac nor Jacob, ever enjoyed a foot of land in the earthly Canaan, nor did any of those who came out of Egypt, from twenty years old and upwards, enter into the promised land, except two; as has been already observed. The faithful did not enjoy, nor expect to enjoy, their inheritance in this life; but looked up to the heavenly Canaan, for the enjoyment of that life, and those blessings which were held forth to their view.*

Deut.

Deut. xxxiii. 48. And Jehovah spake to Moses, *Get thee up into this mountain, &c. over against Jericho, and behold the land of Canaan which I give unto the children of Israel, for a possession: and die in the mount whither thou goest up, and be gathered unto thy people—yet thou shalt see the land before thee, but thou shalt not go thither.* Ver. 52. This also had a mystical meaning. The law could only shew, and teach the way to the heavenly Canaan, but could not give the actual possession. Moses therefore, had only a distant, though sure prospect of it, while he lived. It was reserved for his successor Jehoshua, *Jab*, the *Saviour*, (as before explained,) to lead the chosen people into the promised inheritance; the earthly Canaan, the earnest and pledge of the heavenly. Before Moses died he finished his book of the law, and delivered it to the priests, with directions to them, to read, and expound it to the people, and to deposit it in the ark, to be kept there. Compare Deut. xxxi. 26. with 2 Kings xxii. 8.

After Moses had uttered in the ears of all the congregation of Israel his sublime song, and his prophecies; we read, that *Moses the servant of Jehovah died in the land of Moab, according to the word of Jehovah.* See chap. xxxi. 16. and xxxii. 50. *And he (Jehovah) buried him in the valley, in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.* Chap. xxxiv. 6.

In Jude 9. we read, that *Michael the Archangel*, (whom my seventh lecture proves to be Jesus Christ,) *disputed with the devil about the body of Moses.*

Moses. This I think lets us into the reason why Moses was buried secretly. Namely, to prevent any idolatrous services from being paid to the remains of one, whose memory was held in such veneration by the Jews. And could the devil have discovered, and been able to produce his body, it would have highly gratified his malice, to have made that very man, who exerted himself so powerfully to suppress idolatry, while he lived; the instrument and object of it, after his decease.

The book of Deuteronomy ends with the character of that distinguished man in these words. *There arose not a prophet since in Israel like unto Moses, whom the Lord (Jehovah) knew face to face: in all the signs and the wonders which Jehovah sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.* Ver. 10, 11, 12. He died one thousand four hundred and fifty-one years before Christ, aged one hundred and twenty.

The body of Moses being then never found, but secretly buried as above described, the expressions of Jehovah to him, *Thou shalt sleep with thy fathers.* Chap. xxxi. 16. *Be gathered unto thy people, as Aaron thy brother, was gathered unto his people,* chap. xxxii. 50. cannot here belong to his bodily part, which never was gathered unto his people, nor slept with his fathers, but appertains to that spiritual part of him, which could never die. And the phrase of *sleeping*
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with his fathers, so often met with in the Old Testament, might alone be sufficient intimation to the ancient people of God, that the separation of soul and body by death, was but a *sleep*, though not a state of insensibility, see Luke xxiii. 43. from whence they were to awake to immortal life and glory. Here I must just observe, that it is with a view to a joyful hope of a resurrection both of body and soul, that the departed saints, both in the Old and New Testament, are said to *sleep*—to *fall asleep*. Not hereby describing wherein the state of separation of soul and body consists, but expressive of a resurrection and reunion of these two component parts, which had been separated by death. Brutes have no hope of a resurrection, to immortal life and glory; and therefore these phrases are never applied in Scripture to *them*—but to *man*, only.

- “ ’Tis *immortality*, ’tis that alone,
- “ Amidst life’s *pains*, *abasements*, *emptiness*,
- “ The soul can *comfort*, *elevate* and *fill*.
- “ That only, and that amply, this performs;
- “ Lifts us above life’s pains, her joys above.”

YOUNG.

LECTURE XIII.

CONTENTS.

Jehoshua prepares for Canaan.—Rahab.—The Canaanites.—Their Idolatry.—Baal.—Jordan dried up.—The Dead Sea.—Manna ceases.—Jesus Christ appears to Jehoshua.—The Cities of Canaan taken and destroyed.—The Gibeonites.—The Miracle of Stones.—Hailstones.—Sun and Moon stand still, explained.—Spearman's and Jones's Philosophy.—Mr. O'Gallagher's Philosophy.—Jehoshua dies.

AFTER the death of Moses Jehovah spake to Oshea, to prepare to pass over Jordan, into the promised land. It was for *him* this honour was intended, therefore was his name changed from Oshea, Saviour, to Jehoshua, as is explained in lect. xi. p. 184.

Jehoshua i. 6, 7. *Be strong and of good courage, saith Jehovah, for thou must divide the land unto this people. I will never leave thee, nor forsake thee. Only observe to do according to all the law which Moses commanded thee, turn not from it, to the right hand or to the left, that thou mayest prosper whithersoever thou goest.* You see that these promises of divine protection, and this enjoyment of Canaan are given *conditionally*; as long as the people were obedient unto the laws of God they flourished, but as soon as they corrupted

rupted themselves, the divine protection was withdrawn from them, and they forfeited the land of their inheritance: for it is not the *natural* seed, but the seed of the *faith* of Abraham that are to inherit the promises. See Rom. iv. 16.

Ver. 8. *This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do, according to all that is written therein; for then thou shalt make thy way to prosper, and then thou shalt have good success.* If God's dealing with the Jews be an epitome and specimen of his dealing with us, (as doubtless it is,) then, obedience to the laws he has given us, is the surest way to gain success in our undertakings.

Agreeable to the divine command, Jehoshua prepares to march, for in three days he was to set forward. He first sends out spies to view the land, who coming to the house of Rahab, are sheltered and protected by her from danger. This is she of whom St. Paul and St. James have spoken so highly. *By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.* Heb. xi. 31. *Was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?* James ii. 25. The hand of Jehovah visibly going along with his chosen people, and manifested in the stupendous miracles and glorious appearances that accompanied them—It was *rebellion* against the Almighty, to give opposition to his people. This was the crime of the *Amalekites*, for which they were destroyed, and their name was utterly blotted out of remembrance.

brance. On the other hand, the kindness which the *Kenites* shewed to the children of Israel, when they came up out of Egypt, was the means of their preservation; it was remembered to them four hundred years afterwards, when Saul said unto the *Kenites*, *go, depart, get ye down from among the Amalekites, lest I destroy you with them.* See 1 Sam. xv. 2, 6. So the *Kenites* departed from among the *Amalekites*. Rahab's conduct on the occasion that offered, shewed the good and religious principle upon which she acted. And she said unto the men, *I know that Jehovah hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. For we have heard how Jehovah dried up the water of the red sea for you, when ye came out of Egypt. And what ye did unto the two kings of the Amorites, that were on the other side of Jordan: Sibon, and Og, whom ye utterly destroyed.* (For Moses had conquered these two kings, and given their lands to the tribes of Gad, Reuben, and the half tribe of Manasseh, on this side Jordan. See Deut. ii. and iii. chap. These lands were divided from the land of Canaan, by the river Jordan.) And, Rahab further said, *as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you; for Jehovah your Aleim, he is Aleim in the heavens above, and in the earth beneath.* Josh. ii. 9, 11.

This confession of Rahab's shewed, that she was a worshipper of the true Aleim, *Jehovah*; and was not involved in that idolatry, which so universally prevailed among those of her nation:

tion : namely, of worshipping the *heavens* as supreme.

All the deities of the heathens were called *Aleim*, their protectors and governors, and the contest between the heathens, and the true worshippers was, which were *supreme*, the *heavens*, or *Jehovah*. See 1 Kings xviii. 21. Thus the worship of *Baal*, which signifies *ruler*, became so universal among the idolatrous nations, who worshipped the sun, or solar fire, as the great independant ruler of the universe, by this name. Rahab's confession was, that *Jehovah* was supreme; that the *heavens*, the very elements which the heathens worshipped, were under *his* rule, and dominion. This was her faith, and *this* faith saved her: for she shewed it by her works. St. James's account therefore, was the very same with *that* of St. Paul. James ii. 18, 25. Rom. xi. 31.

The spies being returned to Jehoshua, and having made report of all that happened, Jehoshua with all the children of Israel came to Jordan. Chap. iii. The priests bearing the ark, at the head of the procession.

Chap. iii. 7. *And Jehovah said to Jehoshua, this day I will begin to magnify thee in the sight of all Israel, that they may know that as I was with Moses, so I will be with thee.* The event proved accordingly: for no sooner had the feet of the priests who bare the ark, touched the water, but the waters which came down from above, stood, and rose up upon an heap; (as the red sea had formerly done,) and the people passed over on dry ground.

in the midst of Jordan. What made this miracle still more conspicuous was, that the river Jordan at this time, (the season of harvest,) overflowed all its banks: ver. 15. which made the nations that lived at the other side, no way afraid of an invasion from that quarter. The breadth that was left dry must have been very considerable. From ver. 15, 16. compared with the geography of those places mentioned, it was about sixteen miles broad, and the *salt* sea, into which the waters of Jordan discharge, was not like our salt, but a *sulphureous* salt, which to this day, distinguishes *that* devoted place, now called the *dead* sea; where once the cities of Sodom and Gomorrah stood. This sulphureous salt, (for such brimstone is,) with which the *dead* sea is still replete, gave to that sea the name of the *Lake Asphaltites*, from the quantity of bitumen that floats on its surface.

It was with this sulphureous salt that Lot's wife was encrusted, as a monument for her disobedience. Gen. xix. 26.

While the people were passing over, the priests with the ark, agreeable to the directions of Jehovah, stood on dry ground in the midst of Jordan, until all the children of Israel had gotten over.

Chap. iv. And when the people had thus passed over, Jehovah commanded, that twelve men, one out of each tribe, should carry twelve stones, a stone for each tribe, from the midst of the river, where the priests stood; as a sign, and monument to future generations, of the miracle
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here performed. And they were in being when these Scriptures were compiled: probably by Ezra.

It may not be an unseasonable digression, to observe here, that from the expression in ver. 9. *they are there unto this day*, and from other circumstances that are mentioned in this book, I think, the *whole* of the book of Jehoshua could not have been written by Jehoshua: for there was no occasion surely to mention, that a pillar erected by him, was still to be seen in his time, when he outlived Moses only about twenty-four years. And yet in chap. xxiv. 26. we read, that *Jehoshua wrote the words in the book of the law of God*. It is therefore highly probable, that though Jehoshua wrote the book which goes by his name, yet it was revised, and received little additions to it by Ezra; or perhaps Samuel, (each of whom was, as well as Jehoshua, an *inspired* writer,) although most probably by the former.

Chap. v. 1. *When the kings of the Amorites and the Canaanites had heard, that Jehovah had dried up the waters of Jordan before the children of Israel, they were thrown into the utmost consternation; their heart melted, neither was there spirit in them any more.*

The destruction, which their idolatry and wickedness had deservedly brought upon them, was now approaching; and the obstinate resistance they gave to the Israelites, (thus miraculously guided, and directed,) was a rebellion
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against Jehovah, the creator and governor of all mankind.

Ver. 2. Circumcision is now renewed; for it seems it had been omitted, from the time of the exodus. See ver. 4, 8.

Ver. 10. *The children of Israel encamped in Gilgal, and kept the passover*, and on the following day the manna with which they had been fed, ceased. As long as they were in the desert and barren wilderness, so long were their wants supplied by the miraculous hand of Jehovah. By the same power, though invisible to us, are we ourselves clothed and fed, in the wilderness of this world; but no sooner had the children of Israel entered Canaan, than the manna ceased.

So likewise, shall all external bodily supplies cease, as no longer necessary, to those, who shall inherit the *heavenly Canaan*. In the new Jerusalem, when ever, or wheresoever it shall be established, *there shall be no temple, for the Lord God almighty, and the Lamb are the temple of it. And the city shall have no need of the sun, neither of the moon to shine in it: for the glory of God shall lighten it, and the Lamb shall be the light thereof.* Rev. xxi. 22, 23. When *this corruptible shall put on incorruption, and this mortal put on immortality*, 1 Cor. xv. 53. all corporeal wants shall cease of course. See lecture xix.

Ver. 13, 15. *And when Jehoshua was by Jericho, he lifted up his eyes, and looked, and behold there stood a man over against him, with his sword drawn*

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drawn in his hand, and Jehoshua went unto him, and said unto him, art thou for us, or our ADVERSARIES? And he said noy, but as captain of the host of Jehovah am I now come. And Jehoshua fell on his face to the earth, and worshipped, and said unto him, what saith my Lord, (Adoni) unto thy servant? And the captain of Jehovah's host said unto Jehoshua, loose thy shoe from off thy foot, for the place whereon thou standest is holy.

After what has been observed in lect. vii. and viii. the reader cannot be at a loss to know, who *that man* was, who appeared to Jehoshua, and who styles himself *the captain of the host of Jehovah*: as St. Paul calls Christ, *the captain of our salvation*. Heb. ii. 10. Jehoshua then addresses him, as *Adoni*, his Lord and Governor, and fell on his face, and worshipped him, which he would never have done to any *Being*, but *Jehovah* only. See Deut. vi. 13, 14. and Rev. xxii. 9. And the divine Being, whom he thus addressed and worshipped, instead of reproving him, commands him to loosen his shoes from off his feet; out of veneration to the place which the divine presence had made holy; just as Moses had been required to do, when Jehovah appeared to him in a flame of fire, in the bush. Exod. iii. 5.

Chap. vi. 2. When Jericho was shut up; *Jehovah said unto Jehoshua, see, I have given into thine hand Jericho, &c.* This is the same person, whom Jehoshua had just before worshipped and addressed, as *Adoni*, they are therefore one, and the same person.

Jericho

Jericho being taken in the miraculous manner this chapter describes; Rahab, and all that were with her in the house being saved, *that* devoted city is given up to utter destruction, and every soul is put to the sword.

It but ill becomes us, to sit in judgment on the ways of the Almighty. All the inhabitants had had the same means of conviction that Rahab and her household had, but wanted faith. The series of miracles wrought in Egypt, in the wilderness, and at this time, on the first entrance into Canaan, left every obstinate man utterly inexcusable. The smallest opposition to the children of Israel, (thus under the guidance of Jehovah, so visibly manifested to the world,) was rebellion against the Almighty. Add to these considerations; the wickedness of the Canaanites, now first invaded, was so great, as to become a *proverb*. Jehovah cautions his people to beware of being defiled by their bad example. *After the doings of the land of Canaan, whither I bring you, shall ye not do, neither shall ye walk in their ordinances.* Lev. xviii. 3. *Thou shalt not bow down to their gods, nor serve them, nor do after their works, but thou shalt utterly overthrow them, and quite break down their images:* Exod. xxiii. 24. so great was their idolatry and corruption. And the severe judgments which befell them, and others that we read of throughout the Bible, are held forth, to be a perpetual warning to mankind, not to *depart from the living God*: to beware of the fatal consequence of *vice and infidelity*. All that took warning in Jericho, and fled to Rahab, shared in the protection promised and made good to her. But when once the walls

of Jericho, at the sound of the trumpets, (on the *seventh* day, the day of *completion*, of *fullness*, as the word *seven* means,) fell down, then judgment came upon them; then it was too late to cry for mercy, when it was the time of justice.

Chap. vii. The city of Jericho having been devoted to destruction, was to be burnt with fire; nothing was to be spared, but the gold, and vessels of iron and brass, which were to be put up, in the treasury of the house of Jehovah: but some of the people, (stimulated with the pernicious thirst of riches,) *secreted* part of the wealth, that was devoted to destruction; for this crime, Achan, the principal aggressor was stoned to death: for the very same crime, was the kingdom severed from Saul and his family for ever. 1 Sam. xv. When any person or thing was once devoted, it was under an oath or adjuration, and a curse lay upon any person that should break it; and the effects of *that* curse were felt, by the families of such offenders; as is, and must generally be the case. Families cannot always be exempted, but must share in the good or bad fortune of their parents; as it befell the family of Achan now before us: and hereby such a terror was struck, as ought to be a warning to others; to testify the sacredness of the divine oath, and of Jehovah's abhorrence of sin and idolatry; to correct which, the children of Israel were sent into Canaan.

Achan's heinous crime, not only brought down destruction upon himself and his family, but the very cause, in which the children of
Israel

Israel were engaged, suffered also on *that* account. *The children of Israel*, ver. 12. *could not stand before their enemies*, (the men of *Ai* with whom they were next engaged,) but turned their backs before them; why, they themselves knew not. The text however has explained it, *because they were accursed*: the divine protection was withdrawn from them; they lost their wonted spirit and resolution; they fled like cowards, from the face of their enemies. *For*, says Jehovah, *I will be with you no more, except ye destroy the accursed from among you.* Ver. 12.

Justice being thus inflicted on the guilty, and supplication made for the people by their commander Jehoshua, they are again taken under the guidance, and protection of Jehovah.

Chap. viii. *And Jehovah said unto Jehoshua, fear not: be not dismayed, I have given into thy hand the king of Ai and his people, &c. &c.*

What a lesson does this history hold forth to all kings and governors, and to nations in general? The same almighty arm, that upheld and directed the army of Jehoshua in so visible and miraculous a manner, still superintends and directs, though unseen, our fleets and armies. His all-seeing eye, beholds the justice, or injustice of every cause, and crowns with success, or brands with disgrace, as is most conducive to the general good, and seemeth best to his godly wisdom. He has exemplified in the history of his chosen people, and has expressly declared in his revealed word, that *righteousness exalteth a nation*:

nation : but sin is a reproach to any people. Prov. xiv. 34.

After his great successes, Jehoshua built an altar, and offered sacrifices; and read to the people those portions of the law, which Moses had before appointed, and which had been written in a book, and laid up for that purpose, at the side of the ark. He engraved also a copy of the same, containing the blessings, and the curses recited in Deut. xviii. on the very stones of the altar, for the inspection of the children of Israel. Ver. 32.

The effect which these great successes of the Israelites, had on the several nations of Canaan, were different, according as they were well, or ill disposed. The Gibeonites, convinced by the mighty works they saw performed, (quite out of, and *superior* to the ordinary course of nature,) by an artifice, and false representation, made a league with the Israelites; and by that means, saved themselves from the general destruction. The answer which they made to Jehoshua, ver. 24. shews that the principle on which they acted, was *shrewd* and political; because it was certainly told thy servants, how that Jehovah thy Aleim commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were fore afraid, &c. and now behold we are in thine hand, as it seemeth good and right unto thee, to do unto us, do. The Gibeonites obtained, what they sought for, by *fraud* however. They saved therefore their *lives*, but not their *liberty*. Had their conduct been more open, and ingenuous,

RUOUS, it is highly probable that better terms would have been granted them, by the conqueror.

Chap. x. On the other hand, the five remaining kings, when they heard of the fate of Jericho, and of Ai, associated in one common league, against Jehoshua and his people, and began their hostilities by attacking Gibeon, *because* it had made peace with Israel. The Gibeonites in this distress send for succours to Jehoshua. He accordingly went to their relief, well assured of the divine aid and protection. For, *Jehovah said unto him, fear them not, for I have given them into thy hand; there shall not a man of them stand before thee.* Ver. 8. The event was according to the prediction, and accomplished by *two miraculous* interpositions in favour of the Israelites. After Jehoshua had made a great slaughter of them, and put them to flight; *Jehovah cast down upon them great stones, from the heavens, and they died. They were more which died of hail-stones, than they, whom the children of Israel slew with the sword.* Ver. 11. Whether the first visitation of *stones* differed from the *hail-stones*, is not very material. In either sense, the *hand of God* was visible. I am however inclined to think, the first mentioned *stones*, were not like those last mentioned, as *hail-stones*; because they are two distinct words in the Hebrew, and the first translated rightly *stones*, is no where in the Bible applied to *hail-stones*, unless *here*, which I think at least doubtful. Instances of stones being engendered in the atmosphere, even upon the principles of natural philosophy, stand upon record, both in ancient, and modern histories. An instance

stance hereof is recited by Livy, in the reign of Tullus Hostilius—and another by Plutarch, to have fallen in *Thrace*. See Univ. Hist. vol. iii. p. 91. Dub. edit.

I mention not these instances, by way of obviating, the many idle objections that have been raised to this, and the other miracles we have been treating of.

No man sure, who admits, that God made the world at first, can harbour a doubt, of his almighty power. He, whose *word* alone, appointed laws, and gave motion to matter, can either suspend, or alter those laws, at his will, whenever his own glory, or the wise ends of his providence make it necessary, or expedient. As his power is *infinite*, so is his *veracity sacred*. To doubt of the truth of whatever is declared in his revealed word, is the height of *impiety*, as well as folly.

It is ridiculous to see, the various arguments of sceptical men, grounded upon the impossibility of certain miracles recorded to have been wrought; and no less so perhaps, are many of the arguments which zealous advocates have offered, to shew their sagacity and skill, in accounting for all those miracles, in a *natural* way. The next miracle that was wrought in Canaan, afforded, both to *opponents* and *defenders*, much room for the display of their ingenuity; concerning which miracle, (the most stupendous perhaps that we read of,) I shall content myself with laying the *Scripture* account of it, before

fore the reader, and making some reflections upon it.

Chap. x. 12, 13. *Then spake Jehoshua to Jehovah, in the day when Jehovah delivered up the Amorites before the children of Israel; and he said in the sight of Israel—Sun stand thou still upon Gibeon, and thou moon, in the valley of Ajalon—and the sun stood still, and the moon stayed until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the extremity, the division of the heavens, (not as our translation may seem to represent it, in the meridian,) and hastened not to go down about a whole day.*

Had the sun been at its meridian height, I see no occasion for Jehoshua's petition of protracting the day: nor could the moon have appeared, and contributed to enlighten the world, while the sun stood still, at, or near the meridian. The word מצד, translated *midst*, ver. 13. bears often *that* sense; its radical signification is, *division, separation*, and the *horizontal line* may be as well supposed the middle division of the heavens, as the meridian, and suits much better with the circumstances and context. Jehoshua led his army all night, by a speedy march to the relief of Gibeon, and came upon the besiegers by surprise in the morning, routed, and pursued them with a great slaughter to Azekah, where the first miracle of the stones fell upon them. This place, according to the maps, was twelve or fourteen miles distant from Gibeon. About this time, the evening was approaching; the sun, at one extremity of the heavens, nearly setting,

setting, while the moon, at the full, was rising in the opposite extreme ; in which position, each of these luminaries remained stationary, during the space of a day.

In my second lecture I have explained, the three distinct Hebrew words, which, though indiscriminately translated *sun*, yet are utterly different in their true significations. See p. 27. The words here, (Josh. x. 12.) translated *sun*, and *moon*, no where in the Bible mean the *orbs* or *bodies* of those luminaries, but the *streams* of *light* issuing from them, only,

When therefore, Jehoshua in the sight of all Israel, uttered the divine command, (for he must have been then immediately inspired,) and in obedience thereto, the solar light, (*that* immense celestial fluid, which propels, and keeps in motion, this earth and all the system,) ceased to flow, the motion and revolution of the earth round its axis stopped of course, when *that*, which caused its *revolution* and motion, was withholden.

The motion of the earth, according to the philosophy of the Scriptures, depends upon the sun, and its different conditions ; the air in perpetual flux, from the circumference, concentrating to its orb ; and returning back in form of light from thence, to the circumference again. The edge of this great flux of light pointing on *Gibeon*, when Jehoshua spoke, was in the horizon of that city, and commanded to stay there ; which would have been to no purpose, had the earth moved independantly on the sun.

The

The end proposed by this miracle, seems to be something, of much greater moment, than to protract the time, that the victory should be complete. The worship of the heavens, the sun, and moon, and the powers of the air under its different conditions of fire, light, and spirit, (or air,) were become the objects of idolatry among all the *heathen* nations, and those of *Canaan* especially. These, and the *sun* in particular, were their *deities*. What was but the *emblem* and *representation*, they made the *reality*, substituting the type, in the place of the antitype. (See lect. ii.)

The miracle now wrought, seems principally intended to convince the idolatrous nations, that *Jehovah* was the one God supreme; that he could, and did, not only stop the course of the sun and moon, (their two grand deities,) but make them subject, and subservient to him; the instruments of his providence, in chastising those who put their trust in them. To let *them*, and future generations see, and join with the holy Psalmist, and say, *As for all the gods of the heathen they are but idols, but it is Jehovah that made the heavens*. Psa. xciv. 5. That they should no longer halt between two opinions, (Heb. leap from one extreme to another,) *if Jehovah be Aleim, follow him, but if Baal, (this great object of your worship, be Aleim as you say he is,) follow him*. 1 Kings xviii. 21. For the issue of which important decision, I refer you to the place, where you will see, that the Aleim that should answer by fire from heaven, was to be allowed the *true* Aleim. This proving to be *Jehovah*, all the

the people fell on their faces and said, *Jehovah he is the Aleim—Jehovah he is the Aleim.*

A challenge similar to this is made by Jehoshua to the children of Israel, (see chap. xiv. 15.) where they are called upon to make such a choice of the Aleim whom they will serve, as they shall be able to give a *reason* for ; whether they will chuse to worship those idols, the Aleim of the nations, whom they had now dispossessed, and which have been found instrumental to their destruction—or Jehovah, who hath given such illustrious proofs of his omnipotence.

To prove this important truth, were the miracles in Egypt principally directed. To make a further, and more glorious display of it ; to proclaim it, at once over all the world, was, I think, one material object of the miracle now under our consideration.

They that sat in darkness and the shadow of death, and they to whose eyes the heavenly luminaries appeared on a sudden stopped in their career to lengthen out their day, had each of them enough to be convinced, that all nature was subject to the controul of a superior power. But the Canaanites, who made the sun and moon, and all the host of heaven their *Aleim*, had the mortification to see, from this miracle, these very luminaries called forth, to be instrumental towards their overthrow.

Some further end still, seems to me to have been answered by this stupendous miracle. This was the last mighty work that was performed,

to settle the children of Israel in their promised inheritance. All their enemies were now subdued. They had at length arrived safe to that goal, which for ages before had been held forth to their view. They had been safely conducted thither by *Jehoshua*, their captain and saviour, as that name imports, the express type and figure of *Christ*, who also was called *Jesus*, for the very same reason, because *he shall save his people from their sins*. Mat. i. 21.

Here we see, the sun, that great enlightener and enlivener of the universe, the representative and emblem of the divine glory, (as in lect. ii. explained,) called forth to act a part in the final overthrow of the enemies of the people of God; as a prelude to the settlement of that chosen race in Canaan: the figure and earnest of the heavenly Canaan. *This* was the glorious prospect to which all the ancient fathers looked forward. They all lived, and died in the faith of it. See Heb. xi. 13.

To the same glorious prospect, are we also to look forward, and keep the heavenly Canaan, and the new Jerusalem ever in our view. To enlist ourselves under the standard of the true *Jesus*, the captain of our salvation, who has realized all the types and figures of the law. *To him gave all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins*. Acts x. 43.

It may tend further to support what has been here suggested, to remind the reader, that, at that awful hour, when Christ, the sun of righteousness,

teousness, suffered on the cross; when the divine glory of that *God incarnate*, was *obscured*; then was the glory of the *material sun* obscured also, the type and the antitype suffering together; when a supernatural eclipse (the moon being in the full) covered the whole world with darkness. Luke xxiii. 45. see also Amos viii. 9. and Isaiah xiii. 10. where this supernatural eclipse is foretold.

- “ Midnight veil’d his face, not such as nature makes ;
 “ A midnight nature shudder’d to behold ;
 “ A midnight new ! A dread eclipse (without
 “ Opposing spheres) from her Creator’s frown !
 “ Sun ! didst thou fly thy Maker’s pain ? or start
 “ At that enormous load of human guilt
 “ Which bow’d his blessed head, o’erwhelm’d
 his crosses !
 “ Heaven wept, that man might smile : heaven
 bled,
 “ That man——might never die.”

YOUNG.

No mention being made, of this miracle (Josh. x.) by ancient historians, is easily accounted for, since it was prior to any history extant, (the Bible alone excepted.) But is it not highly probable, that the story of Phaeton’s borrowing the chariot of the sun, from his father Phœbus, in order to conduct it for one day, took its rise from this miracle? See Ovid’s *Metam.* Might not Homer also have had this in his thoughts, when he describes Minerva, obtaining the protraction of night in favour of Ulysses, when he was slaugh-

slaughtering his wife's suitors, and discovering himself to her?

"Nor had they ended till the morning ray:

"But Pallas backward held the rising day,

"The wheels of night retarding, to detain

"The gay Aurora in the wavy main."

POPE'S HOM. ODYSS. b. xxiii. l. 259.

After my first lectures were written, I accidentally met with a treatise published last year, entitled, Philosophical Essays on the Investigation of the first Principles of Nature, by Fælix O'Gallagher, &c. &c. a work which I had never seen, nor heard of, until several of my lectures were finished. And it gives me no small pleasure to perceive, that the physical system which in these lectures is but occasionally mentioned, has been handled in so full, and minute a manner, by a gentleman, now a teacher of mathematics, in the university of Dublin. Nor am I without hopes, but that his essays may tend to open a favourable reception to that part of my work, which treats of the philosophy of the Scriptures. I am fully sensible that any attempts to object to the philosophy of sir Isaac Newton, will in these times be but ill received. It must however be observed, that it is not so much against the philosophy of *that* great man, as against the philosophy of his *followers*, that objections are justly brought, as I have before observed in my second lecture. Had Mr. Spearman's enquiry in Philosophy and Theology, (published above thirty years ago, and dedicated to the university of Dublin,) been more favourably received: had the present reverend William Jones's

Jones's Essay on Philosophy, published both at Oxford, and in Dublin in 1763, met with *that* attentive perusal, which it seems to have deserved; the philosophy marked out by Mr. Hutchinson, in the days of sir Isaac Newton, and insisted upon to be the doctrine of the Bible, would have been long since received, and allowed, *to be so*. Subsequent writings have given additional weight, to what he has so long ago advanced. Modern discoveries have given experimental proof, and the study of the Hebrew language, in the manner pursued and recommended by him, enable us to see, that the mosaic philosophy is strictly true, and the only system that will stand the test. And if this *be* the case, to persist in teaching a system of philosophy, which trifles with, nay flatly contradicts the revealed word of God, falls under a description I am unwilling to name.

To return to my subject. Chap. x. 40. *And Jehoshua smote all the country, &c. and all the kings of them he left not one remaining, and every thing that breathed he utterly destroyed.* All these nations had arrived to such a pitch of abomination, that even *bestiality* was practiced, and tolerated under their religious persuasions. *Working*, like the gentiles in St. Paul's time, *all uncleanness with greediness.* Eph. iv. 19.

Chap. xii. gives the names of the kings, who were dispossessed and destroyed by Jehoshua, *all the kings were thirty and one.* Ver. 24. Kingdoms in those early ages were but small. Ireland formerly was governed by four kings, and in England,

England, when Cæsar invaded *that* country, there was the same number even in Kent.

Chap. xiv. 7. *Forty years old was I, (Jehoshua,) when Moses sent me to espy out the land. See Numb. xiii. (This was fourteen hundred and ninety years before Christ.) And now behold Jehovah hath kept me alive, as he said, these forty-five years, &c. and now, lo, I am this day eighty-five years old.* This was seven years after his entrance into Canaan, within which period the conquests that he had made, were completed.

The lands being subdued, were next to be divided by lot. Yet still the hand of Jehovah visibly appears throughout, in their several portions. *The lot is cast into the lap; but the whole disposing thereof, is of Jehovah.* Prov. xvi. 33. So when a new apostle was to be chosen, in the room of Judas the traitor, the determination was to be *by lot*; but the apostles, assembled on the occasion, first prayed, and said, *Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he (the new apostle) might go to his own place, to attend his ministry. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles.* Acts i. 24, 25, 26.

The first lot that came up, was in favour of the tribe of *Judab*: which accomplished the prophecy of Jacob, of the pre-eminence of *that* tribe, from whom our Saviour was to descend. See Gen. xlix. 8, 10. In the portion of ground that

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fell to the lot of Judah, stood *Bethlehem* the city of David, where Christ was to be born. (Compare Micah v. 2. with Luke ii. 4.) Here also, in this lot, the city of the Jebusites was. *The same is Jerusalem.* Chap. xv. 8. *That* ancient and ever memorable city, was formerly called *Jebus*, Judg. xix. 10. and does not seem to have been called *Jerusalem*, until the time of David. I mention this as a further reason, why I think the book of Jehoshua must have been revised, and have received some additions to it, at a subsequent period.

The Jebusites were not conquered now, but occupied their country and city, until David dispossessed them, and fixed his residence there at Zion, and called it *the city of David*, 2 Sam. v. which was part of Jerusalem, and formed the palace of the kings. *Jerusalem* signifies to *inherit peace*, a prophetic name given to *that* city, where the *Prince of Peace* was to dwell; and the great events predicted of that place: the glories and honours foretold of the holy city, the new Jerusalem, seem yet in reserve for their accomplishment. See Rev. xxi. see also lect. xix.

The tabernacle being erected at Shiloh, not far from Jerusalem, where the temple was afterwards built: the rest of the tribes having received their several lots: the tribe of Levi's cities and suburbs, being selected by lot, out of all those of others, for them to dwell in among the several tribes, and to officiate as priests: the two tribes and half, whose settlements had been allotted them by Moses, having been sent home, to enjoy the quiet possession of their inhe-

inheritance; chap. xxi. 43, 45. *Jehovah gave unto Israel all the land which he swore, to give unto their fathers, and they possessed it, and dwelt therein. And Jehovah gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them. Jehovah delivered all their enemies into their hand. There failed not aught of any good thing which Jehovah had spoken unto the house of Israel: all came to pass.* In the momentous spiritual sense, as set forth in these lectures, to which all the fathers looked forward, doubtless they did so. This was a prize of such magnitude, as made them ample recompence for all they endured, while they were strangers and pilgrims here.

Chap. xxiii. *Jehoshua now grown old, and his end approaching, he called all Israel before him, reminds them of all the mighty acts that Jehovah had done for them, exhorts them to beware of apostacy, and to cleave unto Jehovah their Aleim: and with a prophetic spirit, forewarns them of the dreadful evils that they will bring down upon themselves if they fall away.*

Chap. xxiv. 29. *And after these things, Jehoshua, the son of Nun, the servant of Jehovah died, being an hundred and ten years old. This was about fourteen hundred and twenty-seven years before Christ; and twenty-four years after the first entrance into Canaan.*

END OF THE FIRST PART.

ADVERTISEMENT.

Having suspended the Publication of this Work, for a few Months longer than was at first proposed, in Order to gain Time for further Subscriptions, in Favour of the Charities to which the Profit arising from this Work is appropriated: The Author is thereby enabled to lay before the Reader one Lecture more, viz. upon the Book of Job.

LECTURES ON DIVINITY.

IN TWO PARTS.

PART THE SECOND.

LECTURE XIV.

CONTENTS.

On the Book of Job. The Period of Time when he lived.—The Book by whom written, and at what Time.—The Scope and Design of it.—Job's three Friends,—Their false Arguments.—Elihu, his Arguments convince Job.—The Person and Character of Elihu.—A future State and Resurrection of the Body, taught in this Book.—Redemption and the Incarnation also taught.—Scriptural Justification and Righteousness explained.

THE salvation of mankind through Jesus Christ, is that one important scheme of Providence which runs through the whole Bible, from Genesis to Revelations. That it is the avowed object of the *New Testament* needs no proof;

proof; that it is exhibited to view in the *Old Testament*, has been, I hope, clearly proved in the foregoing lectures. That the book of *Job* most expressly teaches and enforces the same grand doctrine also, it shall be the business of this lecture to prove.

At what period of time this holy man lived; when, and by whom the book of *Job* was written, it is not easy to ascertain with certainty; nor is it a matter that at all affects, either the authority of the book itself as an inspired writing, or the doctrine it inculcates.

Job is generally supposed to have lived during the residence of the children of *Israel* in *Egypt*. And the bondage of that people there, the miracles wrought for their deliverance, and particularly the passage through the red sea, (see chap. xxvi. 12.) seem to be alluded to. Their wanderings in the wilderness, are, I think, hinted at in chap. xii. 24. and some of the Jewish rites and ceremonies in chap. xxii. 6. which place, compare with *Exod.* xxii. 26. and with *Deut.* xxiv. 10, 17.

Who the author of this book was, is uncertain. Commentators differ much on this subject, and at best offer but mere conjectures; with which I shall not trouble the reader; some ascribing it to *Moses*, and some to *Ezra*: let who will have been the writer, its authenticity as canonical Scripture, is plain, not only from the uncontroverted reception it has always met with, as canonical—not only from the internal marks of divinity stamped upon it—but its being

ing quoted by St. Paul, as *inspired Scripture*. See I Cor. iii. 19. and Job v. 13.

Some have represented Job as a fictitious character, and the book itself, as a fine fable, instead of a true history.

With the same shew of reason, we may make a fictitious character, of every man in the Bible. The book opens with a clear, express account of him, his name, and family, and the country in which he lived. Noah and Daniel—with whom the prophet Ezekiel ranks him, were also fictitious characters, if he was. See Ezek. xiv. see also James v. 11.

But, not to trouble the reader more about conjectures and opinions of no great moment, let us look into the book itself, and see what doctrines does it principally inculcate. That it sets before us an illustrious pattern of *patience*, is generally allowed. That it exhibits a noble example of a truly good man, bearing up under the calamities of life; is sufficiently obvious, and needs no proof.

But although this be partly the design of this book, yet it is not its *principal* design. Instruction of a much higher nature, seems to be contained in it; and what St. Paul hath observed concerning the use and intent of the Scriptures in general, is particularly true of this book; which eminently serves for *doctrine, reproof, correction and instruction in righteousness*: and the grand and ruling design is the same with that which my former lectures have proved, to have been

been the one great object of the mosaic economy: namely, that *salvation is not to be had, but through the mediation of a Redeemer*; that as in many things we offend all, even the best and most perfect among us; so, all want a *Redeemer*, or the application of some substitute to stand between *us* and our offended *God*, to atone for guilt, and restore fallen man to divine favour.—That the merits of a Saviour must be applied, not only to atone for original guilt, but to make the actions, even of the best of men, acceptable unto God. This, and this alone is instruction in *righteousness*; as the knowledge of this truth will alone render a man *righteous*.

Job's three friends had laid to his charge crimes, of which his own heart told him he was not guilty. They imputed those punishments under which he laboured to his crimes, which brought down upon him the just displeasure of the Almighty.

That Job was however a *self-righteous* man, cannot be denied; it was not only his *confession*, but the matter of his *boasting*. *I am clean without transgression, I am innocent, neither is there iniquity in me.* Chap. xxxiii. 9. *My righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live.* Chap. xxvii. 6. Hereupon, his three friends remonstrate with him—infirming, that he is not as *innocent* and as *righteous* as he pretends to be; that he acts the part of an hypocrite; that so far is he from *that integrity* of which he boasts; they insist, that his sins have brought down upon him those severe punishments under which he labours.

Remem-

Remember I pray thee, saith Eliphaz, who ever perished being innocent, or where were the righteous cut off? But as Job was not conscious to himself of having wilfully offended in any point of duty; and being particularly careful to hold fast his integrity upon all occasions; he insists upon his innocency; declares his whole life to have been such, as he could justify before God. Let me be weighed in an even balance, that God may know mine integrity. Chap. xxxi. 6.

Hereupon his three friends, not allowing that any man could be so clean, and without transgression, as Job in fact was, give him over as a proud, abandoned hypocrite.

But although Job's real crime was of a very high nature, (as will soon appear,) yet the three friends were utterly mistaken in their charge; their arguments were ill grounded, their accusations unjust, and therefore had no weight with Job. This provoked to anger Elihu, a young man who was present at, and sat silent during the whole debate.

I shall take occasion presently, to look into the description and character, given of this illustrious, distinguished personage.

His first appearance is in chap. xxxii. when the three friends, who first undertook the charge against Job, had ceased to answer him, *because he was righteous in his own eyes.* Elihu sat silent, not only during the time that the three friends had charged Job unjustly, but until Job had vindicated himself. They had condemned him,

him, and yet could neither maintain the charge against him, nor convince Job that he was faulty.

Against the three friends was the wrath of Elihu kindled, because *they had found no answer, and yet had condemned Job.*—And against Job was his wrath kindled, because he justified himself *rather than God*, as it is translated, but which, I think, ought to have been, *without God*; he thought himself so pure and innocent, that he stood in need of no other person to justify him, he justified himself *without the Aleim*, see lect. i. p. 5. he trusted in his own pure and perfect righteousness: and it will appear, that *this* was his real crime, and that to correct this dangerous error and abuse, was the important design of this book.

When once Elihu had opened his charge, it carried with it such weight and conviction, that Job had no reply; he saw, and candidly acknowledged his error.

Elihu does not dispute the point, on which the friends had grounded their charge; namely, whether Job was, or was not, *that* just and righteous man, which he alledged himself to be; but proceeds to shew, that even supposing his plea should be allowed, and that he was really, and to the full, as *just* and *righteous*, as he affirms himself to be, (and indeed as he really was, for when God gave permission to satan to afflict him, he said, *Hast thou considered my servant Job, that there is none like him in all the earth, a perfect and an upright man, one that feareth God*

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and escheweth evil ?) yet still that he could not be justified in God's sight by any thing that he hath done, or can do. God alone, is absolutely and inherently good ; man is only so, in comparison with other men ; and is indebted to God, for whatever degree of grace, and righteousness, he is endued with ; so that, as the Scripture saith, *He that glorieth, let him glory in the Lord.* Jerem. ix. 23, 24. and 1 Cor. i. 31.

From the moment man fell from his original purity and perfection, it was utterly impossible that he could reinstate himself ; no moral conduct of his own, be it ever so pure, and perfect, could undo the sin committed, or wash away the stain of original guilt—nay, the actual conduct of degraded fallen man, cannot possibly be so complete, as to qualify him to plead his services. The merits of a Redeemer must be applied to make the actions, even of the best of men, acceptable in God's sight. The whole Bible, from the beginning to the end, is one continued manifestation of this truth. To prove this has been the great object of all the preceding lectures. The book of Job stands upon record to enforce it—and one of the best and most perfect amongst men has been singled out by the providence of God ; and taught by afflictions of the keenest edge, that no man's works can justify him in the sight of God. *If we say that we have no sin, we deceive ourselves, and the truth is not in us.* This was in fact Job's crime, his very words shew it. Surely, (says Elihu,) *thou hast spoken in my hearing, and I have heard the voice of thy words, saying, I am clean without transgression ; I am innocent, neither is there iniquity in me :*

me: behold he findeth occasions against me; he counteth me for his enemy; he putteth my feet in the stocks; he marketh all my paths. (Insinuating hereby, that his life was so pure and spotless, that he did not *deserve*, those severe punishments with which he *was* visited, and that God was *unjust* in inflicting them.) *Why, (saith Elihu,) dost thou strive against him, for he giveth no account of any of his matters.* (It is therefore *impious* to complain, or call him to account.) *Job hath spoken without knowledge, and his words are without wisdom: my desire is, that Job may be tried; I should rather translate it as it is in the margin of the Bible, for reasons to be explained presently, and which I am sure the original warrants; My father, let Job be tried unto victory, (chap. xxxiv. 36.) for he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.*

But Elihu's arguments immediately silenced Job's complaint; and filled him with other sentiments; juster notions of the goodness of God, and the unworthiness of man. With what humble contrition does he now acknowledge his guilt? *I have uttered what I understood not, things too wonderful for me which I knew not; behold I am vile, I abhor myself, and repent in dust and ashes.*

He no longer demands the scales of justice, to have his integrity weighed in. He now saw his error, that all our righteousnesses are, but as a *garment of ornaments—adventitious, not inherently* belonging to us, but imputed unto us; with which we are clothed. See Isaiah lxiv. 6. There is no thing

thing in the original that warrants our translation, *that all our righteousnesses are as filthy rags*; the words are כִּבְגֵר עֲרִים. This is what he was taught to see and confess; that he could not justify himself; that the Sun of righteousness is the only person who can justify sinful fallen man; and no one can receive justification but through him. Job was tried according to the prayer of Elihu, *unto victory*, עַד נִצָּח, not as translated, *unto the end*, but until he became a conqueror by afflictions. (Chap xxxiv. 36.) Satan is subdued, and Job restored to the favour and protection of Jehovah; having been made perfect by sufferings.

This is, in few words, the principal design and scope of this book; which is a standing monument, that the very best of men cannot trust in their own works. It enforces strongly the doctrine of *imputed righteousness*—that doctrine which the eleventh article of our church maintains; namely, that *we are accounted righteous before God, only for the merit of Jesus Christ, by faith, and not by our own works, and deservings*. And surely if any man had a right to trust in his own righteousness for justification, it was Job. His virtue, his patience, and submission to the will of God, were tried to the utmost, and approved of. Reduced from a state of prosperity and grandeur, he felt at once the bitter pangs of want. Abused by those he deemed his friends—bereaved of all his children—tortured with grievous boils, from the crown of his head to the sole of his foot—sifted in every part by Satan, who had received permission to exercise all his temptations to move him to sin. But neither
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the temptations of Satan, the tortures of his body, the loss of all his substance, his friends, and children, could move him to forget his God, or withdraw his love and allegiance from him. *For in all this, Job sinned not, nor charged God foolishly.* Chap. i. 22. *Shall we, (says he,) receive good from the hand of God, and shall we not receive the evil?* And if such exemplary virtue, piety, and resignation to the will of God, in such bitter dispensations, as those which distinguished that holy man, could not justify even *him* in the sight of God, who is there among us, can pretend to it? We have seen one of approved good conduct, punished for pleading that conduct—and taught by afflictions of the keenest edge, that no man's works can justify him before God; there being no other name given unto man, from the fall of Adam to this day, whereby he can be saved, but only the name of our Lord and Saviour Jesus Christ.

The story of Cornelius recorded in Acts x. is a powerful example in support of the doctrine here enforced. He is described as a *devout man, and one that feared God with all his house,—he gave much alms to the poor, and prayed to God always.* The most strenuous advocates for morality and natural religion, must allow, that this man's character was a good one. I would to God, I could entertain as favourable sentiments, of modern deists and free-thinkers. I never yet could learn that such men were distinguished for their *devotion*—for their *fearing God*, or indeed *praying to him* AT ALL. Though perhaps they may have been justly celebrated for *giving much alms to the poor.* But admit they were blessed with all these

these heavenly virtues: the story of Cornelius stands upon record, to prove, that all this was not sufficient to ensure to such men their salvation: for if it had, permit me to ask, to what purpose did God send a vision to Cornelius, and another to St. Peter, that Cornelius should be regenerated by baptism, and received into the christian fold? Was it a matter of indifference, whether or no, Cornelius should be received into the terms of the covenant, when such extraordinary measures were taken to call him to it? If God made choice of Cornelius, one of the best and most approved among the gentiles, and thought it necessary to clothe him with the righteousness of Christ, is it not a demonstration, that all men stand in need of it? For if the best of men require that wedding garment, before they can receive admission into the marriage feast, how shall the worst appear without it? To him, who hath been once received into the christian church by baptism—to him who hath had overtures of redemption made to him, but who slighteth, abuseth, disbelieves, or acts unworthy of so great salvation, it shall be one day said: as it is represented in the gospel, of the man who presumptuously obtruded himself into the marriage feast, unqualified for admittance there; *how camest thou in hither not having a wedding garment? Then shall the king say to his servants, bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.* Mat. xxii. 12, 13.

Could any man be more zealous in the cause of religion, than St. Paul? even his *opposition* to christianity before his conversion, was upon *principle*.

ciple.—Could any man have shewn greater instances of virtue and moral conduct, than *that* distinguished apostle exemplified? And yet what sentiments doth he express? *God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.* Gal. vi. 14. And his prayer was, *to be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ.* Phil. iii. 9.

I hope I have proved to the satisfaction of my readers, that salvation through the merits of a Redeemer, was the grand doctrine taught in the book of Job: as it was also the uniform language of the whole Bible. Indeed upon any other footing, I do not see, how either Elihu could have maintained his charge against that great and good man; or how he himself could have been brought to such a sense of his guilt, and in consequence thereof to such humility and contrition, as he afterwards shewed.

Let us now look into the character and description, which this book gives us of that illustrious person Elihu; who distinguished himself so highly, and whose arguments operated so powerfully, and with such conviction upon Job.

It is well known that some of those eminent characters, that typified our Saviour upon earth had their names assigned them, to express their particular designations: many instances of this nature have been given in the preceding lectures of Abraham for instance—Melchizedek—Moses—Jehoshua—David—and others.

In the character of Elihu, the same observation will most conspicuously appear. The Heb. word for Elihu is *אֱלִיָּהוּ*, the signification of which word is, *Deus meus ipse, He is my God*, (see Cal. Heb. Con.)—and when we look a little into the character and circumstances of this man, we shall see enough I trust to convince us, that in him also is exhibited a representative character of the Messiah, who was *God himself*. Now, if it was the design of the Holy Spirit, to exhibit that great and important part of the office of Christ, namely, *justification* through his righteousness; and to intimate the union of the divine and human natures in the person of the promised Messiah; the method chosen, namely, of making use of these descriptive characters seems excellently well directed to answer this great end.

From the moment Elihu appears, all is silence, and awful attention. No murmuring at his rebukes, no arguing is presumed against his decision. His words carry with them the force of a divine mandate. Properties and powers are ascribed to him, which could not belong to mere man.

In chap. xiii. 21. Job had prayed, that *God would withdraw his dread, and terror from him*, that then Job might speak to him without fear, as a man speaks to his friend. In chap. xxxiii. Elihu presents himself in *God's stead*. *My words shall be of the uprightness of my heart, and my lips shall utter knowledge clearly. The spirit of God hath made me, and the breath of the Almighty hath given me life. Behold, I am according to thy wish, in God's stead; I also am formed out of the clay.*

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Behold,

Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

Is this the language of mere man? had his appearance been nothing more than merely human, where was the occasion to express himself in the manner that he does? *my terror shall not make thee afraid—I also am formed out of the clay.* To me it seems, that these expressions were used to reconcile the mind of Job to his *divine guest*; and to remove from him the awe and terror, which otherwise would have possessed his breast. Job's mind being thus composed; he was able to hearken to, and be convinced by the arguments of this great personage, in whom the two natures of Christ were, (I think,) represented; which, and which alone, renders the whole of Elihu's character and conduct, consistent. Upon no other footing could he with any propriety say, *I am to thy wish in God's stead, he that is perfect in knowledge is with thee.* Applying to himself that very character of perfection and integrity, which he charged, and brought in Job guilty, for daring to arrogate. It is but reasonable to suppose that had not the appearance of Elihu justified him in assuming to himself this divine character, the three friends would not have shewn such awful submission to his rebukes, nor would Job himself have been so easily brought to a sense of his condition. The language of Elihu, would rather have justly exposed him to ridicule and contempt, if his appearance had been nothing more than human.

In chap. xxxiv. 36. we read, *my desire is that Job may be tried.* The original is אבִי *Abbi*, my Father,

Father, so the margin of the Bible has rightly translated it: which is still a further argument in proof of Elihu's divinity: and justifies us in ascribing to him, this high office and character. It is an address which no mere man could ever assume. To call God, *my Father*, is the prerogative alone of *that* person in Jehovah who condescended to take human nature upon him, in order to redeem mankind.

In chap. xxxvi. 4. Elihu tells Job, *he that is perfect in knowledge is with thee*; and in the following chapter ver. 16. he ascribes the very same attribute to Jehovah—*dost thou know the wondrous works of him, which is perfect in knowledge?*

In chap. xxxviii. when Jehovah makes his first appearance, and answered Job out of the whirlwind, he takes up the very argument which Elihu had been upon, he goes on as Elihu had before proceeded, with an enumeration of his mighty works, in order to convince Job of his ignorance, and his weakness; as the reader may see, by comparing chap. xxxvi. xxxvii. which contain Elihu's discourse, with the four following chapters, where Jehovah is himself the speaker. And it is worthy of observation—it is a circumstance, that I think still farther marks the divine character of Elihu; that when, in chap. xl. Jehovah recapitulates Job's crime, and the purport of the dispute between God and him, as before stated by Elihu; the charges brought against Job are set forth, both by Elihu first, and afterwards by Jehovah himself, as one, and the same.

All that Jehovah says out of the whirlwind, is a continuation of Elihu's former discourse; one and the same argument is pursued by them both. The wonderous works of God exemplified in the natural, and animal world, are held forth to his view, to shew that God is, in his works *all-powerful*, and in his wisdom *unsearchable*. They are therefore a noble lesson to teach man, humility: to let him see his own ignorance and weakness.

Wilt thou, saith Jehovah, disannul my judgments? wilt thou condemn me, that thou mayest be righteous? Elihu to the same purport challengeth Job. Thinkest thou this to be right, that thou saidst, my righteousness is more than God's? Chap. xxxv. 1. Hast thou an arm like God? or canst thou thunder with a voice like him? saith Jehovah. Deck thyself now with majesty and excellency, and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud, and abase him. If thou shalt appear possessed of this infinite knowledge and power, then will I also confess unto thee, that thine own right hand can save.

This is a challenge of Jehovah to Job, to shew, if he can, any instances of his power sufficient to prove that he is able to save himself. The humble confession of this holy man, thus made perfect by sufferings; the conviction of heart which he manifested here in his answer to Jehovah, are beautifully expressed in this his short reply. *Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Chap. xl. 4. I have uttered that I understood not, things*

things too wonderful for me, which I knew not ; wherefore I abhor myself, and repent in dust and ashes. Chap. xlii. 3, 6. Job being thus brought to a due sense of his condition, and to an acknowledgment of his guilt, is not only restored to the divine favour and acceptance, but peculiarly distinguished with honours and rewards. *So the Lord blessed the latter end of Job, more than the beginning—and gave him twice as much as he had before. After this Job lived an hundred and forty years, and saw his sons, and his sons sons, even four generations, and Job died being old, and full of days.* Chap. xlii.

Having I hope thus briefly laid before my readers the principal scope and design of the book of Job—having considered, and collected together into one point of view, the character and personage of Elihu. I shall in the remainder of this lecture, lay before them some other important doctrines taught, and enforced in this valuable book.

First, A resurrection to another life.

In chap. vii. 9. Job says, *As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more ;* some commentators have insinuated, that this verse was a proof, that a future state was not a popular doctrine at the time when this book was written : and certainly, I myself should think so, if the sentence ended with ver. 9. and no further mention should appear to have been made of this subject. But in the following verse, Job says, *he shall return no more to his house, neither shall his place know him*

him *any more* : which makes the whole assertion consonant with the doctrine of the new Testament ; that when once a man dies, he shall no more return to *this* life, but is parted for ever from all his *worldly* concerns.

In chap. xiv. 7. we read, that *there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease : though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth buds like a plant. But man dieth and giveth up the ghost, and where is he ?* Thus far of this awful, serious reflection, if the subject were dropped there, would seem to argue *against* the doctrine of another life ; and commentators are to be found, who have made this use of it. But then, this holy man, this *sound* divine goes on in ver. 12. *for man lieth down and riseth not TILL THE HEAVENS BE NO MORE ; THEY SHALL NOT AWAKE NOR BE RAISED OUT OF THEIR SLEEP.* All this is christian doctrine. Before the general resurrection, or rather *upon* the general resurrection—the *heavens being on fire shall be dissolved, and the elements shall melt with fervent heat—for the heavens and the earth, saith St. Peter, are reserved unto fire, against the day of judgment.* 2 Pet. iii. 7. Then all they who are in their graves shall *awake*, and be raised out of their *sleep* : the death of man being throughout the whole book of Scripture, both Old, and New, called a *sleep*. Deut. xxxi. 16. Jehovah said unto Moses, *thou shalt sleep with thy fathers.* So saith the Psalmist, *lighten mine eyes lest I sleep the sleep of death.* Psa. xiii. 3. *Many of them that sleep in the dust of the earth shall*

shall awake, some to everlasting life, and some to shame, and everlasting contempt. Dan. xii. 2. *Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Eph. v. 14. When we thus compare Job's expressions in chap. xiv. with other parts of Scripture, we see enough to convince us, that Job was not only apprized of a future resurrection, but of the general dissolution of the universe.

The plain obvious doctrine here inculcated is this, that man is not to expect *in this life*, a reward for his conduct.

Secondly, Let us now turn to the xix. chap. and we shall see, not only *this* doctrine expressly taught, but those deep and awful doctrines of redemption, and the incarnation, taught likewise.

Ver. 25, 27. *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another.* These expressions, even as they stand translated, are pretty clear and decided, with regard to this salutary doctrine. They are not grounded upon mere belief, but upon knowledge, upon full assurance. *I KNOW that my Redeemer liveth, &c.* But when we turn to the original, we shall find that the doctrine of the incarnation of the Redeemer, is much more strongly enforced, than it appears to be in the translation. In ver. 26. we read, *though after my skin, worms destroy this body.* Now, in the original there are no words whatever either for *worms*, or *body*; nor do

do I see how the sense can require them, or suppose them to be understood. And the word translated, to *destroy*, signifies to encompass, go round.—So it is translated Josh. vi. 3.—1 Kings vii. 24.—and Job xix. 6.—and al. frequ. as a noun it signifies a girdle. Isa. iii. 24. In ver. 26. the words are וְאַחֲרַי עוֹרִי נִקְפּוּ זֶמֶת, which literally means, *and hereafter my skin,* (viz. such a skin as mine, *human skin,*) *shall encompass him,* (viz. my Redeemer, in ver. 25.) זֶמֶת *this*, such as this, (viz. my skin,) and the pronoun translated *this*, is used in much the same manner twice in the same verse, in Dan. x. 17. Job here foretells in express words, that his Redeemer was to arise in flesh, clothed in a skin like his own, and that although he (Job) was to die, yet he confidently affirms his persuasion, that he shall hereafter see his Redeemer in human nature, when every eye shall behold him, and every knee shall bow to him. Isa. xlv. 23.

God incarnate is the doctrine taught in the original, which is lost in the translation: and the word for *God* in this ver. is not אֱלֹהִים *Aleim*, but אֱלֹוֶה *Aluab*, which peculiarly belongs to the *Second* person in the Godhead; to him who was to be clothed with humanity, and to *undergo the curse*: it is the participle passive, and signifies, that *person* who was *interposed* to bear the curse. See Gal. iii. 13.

The words justification and righteousness, so often occurring in the book of Job, and indeed throughout the Bible—the different senses to which these phrases are applied in Scripture, being in general so little understood, and yet so much

much depending on their being properly defined, and distinguished; it will not I hope, prove unacceptable to my readers before I close this lecture, to make some observations on this subject.

The Hebrew word for *righteousness*, is צדקה, which corresponds with the Greek word Δικαιοσύνη, it is most commonly supposed to signify a just, equitable conduct, or observance of the *moral* precepts of the law. *That* which constitutes what the world calls, a *good moral man*.

If our idea of *righteousness* be limited to *this* sense, we run ourselves into a most dangerous error; it is substituting the *righteousness of man*, in the place of the *righteousness of God*.

This was Job's error and crime, as before recited; see chap. xxvii. 5, 6. For this Elihu reproves him. *Elihu's* declaration is, *I will ascribe righteousness to my Maker*. Chap. xxxvi. 3. So says the Psalmist, *I will go forth in the strength of the Lord God*, (Heb. *Adoni Jehovah*, marking out Christ our *Adoni*, our *Lord*, as the person in *Jehovah* here spoken of,) *and will make mention of thy righteousness only*. Psa. lxxi. 16. He it is whom the prophet Jeremiah calls by name, *Jehovah our righteousness*. Chap. xxxiii. 16. *That* righteousness which alone can justify sinful man, and which is called by St. Paul the *righteousness of God*. By it, is signified, the *active* and *passive* obedience of Christ, whereby he performed *perfect* obedience to the law, and suffered the punishment due to our guilt.

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These are the *two* sorts of righteousness spoken of in Scripture, but carefully *distinguished* there, as they ought also to be carefully distinguished by us. The first mentioned, namely, *that* which Job assumed, and which he maintained to be inherent in himself, is the same, which all moral men to this day, boast of, and put their trust in. To this kind of righteousness, there is not a passage in the Bible that annexes the promises of salvation; and for this clear reason; because it is at best *imperfect* and unfit to be pleaded before a God of *purity*. Of this St. Paul speaks, Titus iii. 5. and disavows all trust in it, as he does also still more expressly in Rom. x. 3, 6. and in Phil. iii. 9. he prays, that he *may be found in Christ, not having his own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith.*

This righteousness for which St. Paul so fervently prays, and which Elihu ascribes to his Maker, is the second sort of righteousness spoken of in Scripture. It is *external*, it is *that* which is imputed to sinful man through faith in Christ; by which he is freely pardoned, and made righteous, in the sight of God. It is therefore called *the righteousness of our God, and Saviour Jesus Christ.* 2 Pet. i. 1.

Enamoured with a glorious prospect of this all-perfect righteousness, that sublime prophet Isaiah says, *I will greatly rejoice in Jehovah, my soul shall be joyful in my God. For he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments; and as a bride adorn-*
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eth herself with her jewels. Isa. lxi. 10. With this heavenly clothing, is the church described as encompassed and covered all round, περιβεβλημένη. Rev. xii. 1. and iii. 18. These are the robes with which the saints in Revelations are described to be clothed. Arrayed in white robes, Chap. vii. 9, 13. *These are they, which came out of great tribulation, and have washed their robes, and made them white, in the blood of the Lamb: THEREFORE are they before the throne of God, and serve him day and night, in his temple.* Ver. 15. It is because of their being thus *washed in the blood of the Lamb*, that they are admitted into the heavenly mansions. It is to the *white robes of righteousness* with which they are clothed, that they owe their permission to enter in to the marriage feast. This is the wedding garment symbolized in the gospel. It is not a *dress suit* to be worn upon occasion only, but one with which we must be *constantly arrayed*, that *we may not be found naked*. See 2 Cor. v. 3. It is not only the ornament of our persons, it not only covereth our mental nakedness, but cherisheth, warmeth, and enliveneth the soul. This explains the parable of the marriage of the king's son, Mat. xxii. and justifies the sentence passed upon the man, who was found at the feast without a wedding garment, although he was not among the number of those who had been first invited; he had no prior notice, no time to dress and prepare for the entertainment; he did not attempt to make use of this plea—*he was speechless*, ver. 12. and he was cast into outer darkness, ver. 13. why? because this garment ought to have been his daily clothing, he should never have appeared without it. Then, and then alone, would it have appeared a
garment

garment of salvation and a robe of righteousness, Isa. lxi. 10. and gained him the honour of being deemed a worthy guest.

In this manner have the Scriptures described that righteousness, to which alone justification is promised. It is not that man is *just*, but that he is *JUSTIFIED*. There is not a just man upon earth; *there is none righteous, no, not one*, *ἐν ᾧ δίκαιος ἔδει τις*, is St. Paul expression and quotation from Psalm xiv. See Rom. iii. 10. This subject will be further treated of in lect. xx.

If due attention were paid, to these two sorts of righteousness and justification, spoken of in Scripture, and particularly in St. Paul's epistles, it would remove many difficulties and obscurities, that at present envelop the sacred Oracles. It would shew to *free-thinkers*, and what the world calls *moral men*, the sandy foundation upon which they venture to build the mighty structure, of immortal life, and glory.

Let not my reader suppose, that what has been here offered upon this very interesting, awful, and difficult subject, is calculated to exclude the idea of *inherent* righteousness, wrought in us by the influence of the Holy Spirit. So far from disavowing this heavenly guide, it has been repeatedly urged in the course of these lectures, that the salvation of mankind has been the joint act of *Jehovah Aleim*, of a *Trinity in Unity*, and that a separate part was undertaken to be acted by each of them, in order to render man's acceptance and happiness complete. And that if we are saved and redeemed by the *Son of God*—

we are sanctified also, and directed by the *Spirit* of God. Yet still, this great, this necessary sanctification, this regeneration unto newness of life, all are purchased for us through the merits and mediation of Jesus Christ, who is therefore with strict propriety of speech, called, *Jehovah our righteousness*, Jer. xxiii. 6. as being not only the purchaser of all *that* righteousness and holiness with which we are blessed, but the performer also of *that* complete, and perfect righteousness, which the purity of the law requires; and without which, we could not be justified. It is therefore through him, that we are sanctified, as it is through him also that we are redeemed.

If we live unworthy of these great privileges, and do not actually bring forth the fruits of righteousness, as far as our frailty will enable us to do, we not only prove ourselves *unworthy* of future happiness, but utterly destroy our *relish* for it. We shut the doors of heaven against ourselves.

Whereas, if we make the book of Scripture our study, and our guide; and warmly embrace the *faith*, and as far as in us lies, obediently keep the *precepts* of the gospel; we are by such exercises as these, training ourselves up, in this our school of education, to qualify us for those enjoyments, which are prepared for us—to make us meet to be partakers of the inheritance of the saints in light. Col. i. 12.

I shall close this subject in the words of St. Peter. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy*

mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you. For ye were not redeemed with corruptible things—but with the precious blood of Christ, as of a Lamb without spot or blemish—who verily was fore-ordained before the foundation of the world. 1 Pet. i. 3, 4, 18, 19, 20.

Ye therefore beloved, seeing ye know these things before; beware, lest ye being led away with the error of the wicked, fall from your own steadfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; to him be glory, both now, and ever. Amen. 2 Pet. iii. 17, 18.

LECTURE XV.

CONTENTS.

Preface.—Explanation of the first Part of the Church Catechism.

HAVING in my eleventh lecture expressed my intention of allotting the remainder part of this volume to an explanation of the Church Catechism, adapted to the capacities of grown-up people ; this work is accordingly here laid before the public, for their kind indulgence, and serious perusal.

I published last year, for the use of my own *parishioners*, a work of this nature, in a different form. I also published an *abridgment* of it, by way of question and answer, for the younger part of my parishioners, to learn by heart, and to be examined in ; in order to train them up gradually, to receive to advantage, and understand my larger explanation.

Earnestly desirous to make a work of so important a nature, as correct and scriptural as I could ; diffident at the same time of my own abilities, to undertake and accomplish it to the satisfaction of the public, I ventured not, to suffer those works to appear at large in the world, until they were first laid before others, of greater learning and abilities, than I can pretend

tend to: none were permitted to be sold; but I waited with anxious solicitude for the candid sentiments of those before whom they were laid.

To the few who honoured me with their opinions and advice, I take this opportunity of returning my sincere thanks; nor have I omitted to avail myself of their judicious, and kind observations.

Could I have obtained the like from others also, whose learning and abilities are held in equal esteem, and for whose characters I entertain the highest respect; this work could now have been laid before the public, exempted from that diffidence and mistrust, which a consciousness of my own weakness makes me feel and acknowledge; but, what is of more consequence to the public, it would probably have appeared with fewer faults; have carried with it more force and conviction, had *that* kind aid and advice been granted to me, which I presumed to solicit. I sought not for applause, but candidly to be told, whether it was right or wrong; before the work I had in hand, should be laid before the world: a work, which of all others, is of the greatest moment.

For what is the Church Catechism? It is an epitome of the whole of our religion, both what we are to *believe*, and what we are to *practise*, in order to lead us up, to future glories. Though short, it contains an *account* at least of all things necessary to salvation. But then, it requires enlargement and explanation; it gives general heads, and leaves room for setting forth,
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and enforcing the several particulars comprehended under them ; to prove by apt quotations from Scripture the doctrines laid down ; and to enforce them, on the understanding and affections.

It is a truth that must fall within every man's observation, who pays attention to the subject, that instructing youth in the principles of their religion, out of the Church Catechism only ; or, with the aid of those explanations which have been published, by question and answer, does not produce the desired effect. A set of answers to certain questions learned by rote, makes no deeper impression, than on the *memory* ; the *judgment* is not exercised and improved ; the mind is not enlarged ; nor are the affections warmed and elevated with the delightful subject. Ignorance of Scripture truths, and of this essential one, *redemption of the world through JESUS CHRIST*, still prevails.

How many persons are there, who deem themselves sincere members of the Christian Church ; who are grown up to manhood ; who can repeat the Church Catechism fluently ; who profess their belief in all the articles of the christian faith ; and yet can give but a very poor and imperfect account of what *that* faith is ? The period of childhood and education once passed over, our religion, is too often with our Catechism, laid aside ; and we launch out into the world, in the most dangerous period of our lives, destitute of *that* knowledge and protection, which *religion* alone can administer : and without which, we cannot conduct ourselves in such a manner, as shall lead us in the end, to everlasting life and glory.

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The mode of education both in our public schools, and universities, is in this instance at least, *fundamentally erroneous*. Religion is not sufficiently taught and enforced. (I would be understood here to mean the true christian religion; something more than ethics and mere morality.) The Bible is not made any fixed part of a course of study and examination.—Were one tenth part of that precious time which is generally allotted to classical studies, and to the knowledge of the heathen superstition and deities, applied to the study of the revealed word of God—what an happy change would this make in the manners and dispositions of the people, as well in those who fill the important offices of the state, as in the community at large.

That *dissipation, luxury, and corruption*, the source of so many evils in *superior* life, that *turbulence and riot*, so predominant in the *lower* sphere, would soon have an end, and be succeeded by those social heavenly virtues, which the gospel of Christ has enjoined.

To contribute my part towards the removal of this too prevailing evil; to lead to a knowledge of their duty, and of course to their own happiness, those who will honour these lectures with their serious perusal; to impress into their minds a due sense and understanding, of what they had formerly learned in their Catechism; to furnish those who have gotten beyond the period usually allotted to education, with a further degree of scriptural knowledge than may have then been instilled into their breasts; that they may be able, *and ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear.*

fear. 1 Pet. iii. 15. And (which is of still greater moment,) may be able to satisfy *themselves*, that the religion which they embrace, and the faith which they profess, and upon which their hopes of salvation are founded, are the doctrines of the *Bible*: that they may not take religion upon trust, nor live unacquainted with the principles of it. Therefore, and to answer these important ends, it shall be the business of these remaining lectures, to lay a short, but scriptural explanation of the Church Catechism before my readers; to intersperse it with occasional remarks and explanations of some important doctrines of the *Bible*, that bear relation to the subjects treated of; the doctrine, for instance, of Original Sin; of Imputed Righteousness; the Origin of Evil; the Covenant of Redemption; and the different offices undertaken by the Persons in the Godhead for the Salvation of Man; and some others. I shall also touch lightly upon some of the differences between us and the Church of Rome; though not so fully, as that subject deserves; lest I should transgress the bounds prescribed in this work.

It is pleasing to reflect on that happy spirit of mildness and harmony, which now prevails between us and the members of the Romish Church. Our Legislature has relaxed those penal laws, which, (although necessary perhaps at a former period) it has happily been found safe and charitable, now to repeal. I hope, and from their peaceable demeanor I am inclined to rest assured, that no more rigid exertions of power will ever be found necessary for the preservation of our religion or government. Let *us* on *our* parts, cultivate with the members of *that* Church, *brotherly love*; at the same time, taking care not to be infected with their er-

rors. They are dangerous, unsupported by Scripture, and many of them, directly contrary to the word of God, and to the unbiassed reason of man.

It is the fashion of the times, (the world is ever prone to extremes) to call these differences, mere *speculative opinions*; that is, merely notional ideas, that have no material connexion with scriptural faith and practice; an assertion which must proceed from a want of *knowledge* of religion, or of *attachment* to it.

But these are not the only fet of men against whose dangerous errors I would wish to caution my readers. Some, and I am sorry to say, not a few there are to be found among *ourselves*, who advance doctrines inconsistent with Scripture, and dangerous to salvation: *Who by good words, and fair speeches, deceive the hearts of the simple.* Rom. xvi. 18. The Methodists on one extreme, who are such mighty extollers of the merits of Christ, and of the supernatural supply of God's grace; they think their own acceptance so secure, that they need do nothing for themselves, where God has done more than enough for them. And on the other extreme, how many are there to be found, such magnifiers of the powers of *natural reason*, that they reject *revelation* as useless, and brand the Christian religion with the name of *superstition*; setting up that *Idol of their own creation, Natural Religion*, in opposition to the revealed Word of God. These gross and dangerous errors, will be found occasionally touched upon, and I trust it will appear, that they are utterly inconsistent with reason, and unsupported by Scripture, our surer guide.

It is a most dangerous, though I am afraid too prevailing

prevailing a doctrine to advance, (it has been objected to myself on my publication last year) that we ought to rest contented, merely with the knowledge of our *moral duty*, and not to perplex ourselves or others, with looking into the mysteries of our religion, which are too deep to be fathomed by the scanty line of human reason. Doubtless they are so, and therefore *human reason* can never reach them. *Secret things belong to Jehovah our Aleim.* Deut. xxix. 29. The counsels and purposes of God, and his judgments, are far above our sight, and where they are not explained, we have nothing further to do, than implicitly to believe, what ever God has declared. But what says the latter part of this very verse, *But those things which are REVEALED, belong to us, and to our children for ever.* Whatever is revealed and taught in the Bible, we are required, under the penalty of damnation, to believe. It is as criminal to *diminish* from it, as to *add* to it. Compare Deut. iv. 2. with Rev. xxii. 18.

Shall the enemies of christianity be permitted with impunity to sow *their tares*, (exemplified in the various publications, which every year produces;) and shall not the christian husbandman exercise his vigilance in cultivating *the good seed*; in rescuing his fellow creatures, and fellow christians from the baneful seductions of *those who go about seeking whom they may devour*? Is it a time for the Clergy to shrink back from danger? to retire from the combat, when vice and infidelity are, by prophane and heretical writings, daily rearing their impious heads, and endeavouring to disturb the peace, and destroy the future prospects of mankind? under circumstances like these, are the Clergy to sit still, and contemplate with indolent

lent indifference this growing evil? How doth the prophet Isaiah describe these *prudential, temporizing* characters? *They are, says he, blind watchmen, dumb dogs, that cannot bark.* Isa. lvi. 10. And what says our blessed Lord? *He that is an hireling and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep.* John x. 12, 13. Are the people required under the penalty of *damnation*, to believe the gospel, see Mark xvi. 16. as well with respect to their *faith*, as their *obedience*? Are they to *be ready always to give an answer to every man that asketh them a reason of the hope that is in them.* 1 Pet. iii. 15. And shall not the Clergy, whose peculiar province and duty it is, to search the Scriptures, explain them to their flocks; shew them what they are to *believe*, as well as what they are to *practice*? Are they to be accounted worthy *ministers of Christ, and STEWARDS of the MYSTERIES of God*, 1 Cor. iv. 1. who do not study the Scriptures, and dispense those MYSTERIES (as far as the Scriptures warrant,) to the people committed to their charge?

It has been, I hope, shewn in my xiv. lect. on the book of Job—it will further appear in the progress of this work, that mere moral virtue cannot entitle to salvation, even the best of men; and unless it is the fruit of a genuine and lively faith, it is of no value in the sight of God. For even the *just shall live by faith.* Hab. ii. 4. Rom. i. 17.

What that faith is, will appear in the explanation now laid before you. It will not, I trust, prove

prove a subject too abstruse and perplexing, as it has been sometimes represented.

There is not a single doctrine advanced, that *humility* and *common sense* will not reconcile to your breasts. Under the guidance of these, you will without scruple give your assent to whatever truths, you shall find recorded in the revealed Word of God, though superior to your faculties thoroughly to understand.

Humility will teach you, that *your knowledge* of the *nature* and *manner* of a thing, is not necessary to its *existence*.

It will teach you, to rely upon God for the truth of whatever he has told you, without cavilling at, or finding fault with, his *dispensations*.

The Bible was never intended to gratify the pride of human learning and worldly wisdom. It is not a matter of science and speculation; but calculated to improve your natures, and purify your hearts. It leads you to the knowledge of God, and your Redeemer, as the surest guide to virtue and holiness.

I shall endeavour as much as possible, to adhere to the simple language of Scripture, in laying her doctrines before my readers. I shall draw from that pure fountain only—I shall refer to no commentators—make no logical deductions—obtrude no sophistical interpretations in order to do away, and refine the plain language of Scripture—I shall offer no presumptuous *demonstrations* of the Being, and Attributes of God; being thoroughly sensible that *we walk by FAITH and not by SIGHT*.
2 Cor.

2 Cor. v. 7. *That the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, for they are spiritually discerned.* 1 Cor. ii. 14.

I shall produce no deep metaphysical researches; for in religious enquiries, I know of no one good end answered by them. They rather tend to *confound* and *perplex*, than to throw light on the mysterious truths of the gospel. The several passages of Scripture which are laid before the reader, when compared together, will, I trust, be found sufficient to justify the conclusions drawn from them.

It has been objected to me, that in my former work, I indulged too much in the mystical, spiritual sense and interpretation of the Scriptures; the same may probably be objected to these lectures; but I hope enough has appeared already, to satisfy the candid reader, that, without recourse being had, to the mystical and spiritual sense, the whole Bible is a flat and lifeless book: nay utterly unintelligible, and unworthy of its divine author. And I doubt not, but the exclusion of the *mystical, spiritual* sense, and the confinement to the *literal* interpretation only, has given the chief occasion to infidels and scoffers, to ridicule and despise the sacred Oracles. *For the letter killeth, but the Spirit giveth life.* 2 Cor. iii. 6. *The law is spiritual.* Rom. vii. 14. *But the natural man, who will not receive it in its spiritual sense is carnal, sold under sin. To him the commandment which was ordained to life, will prove to be unto death.* Comp. Rom. vii. 10. with Lev. xviii. 5.

EXPLA-

EXPLANATION

OF THE

FIRST PART

OF THE

CATECHISM.

THE Catechism begins with asking us our name, and who gave us this name; which leads to the consideration of our Baptism; *that* being the time when our name was given to us; it is called our *Christian name*, because at our Baptism we were received into the *Christian* fold, or, as it is usually expressed, were *Christened*, and our name was given to us by our Godfathers and Godmothers, who are so called because they appeared at the solemn act of Baptism, and promised for us, and in our stead to *God*, those things to which our assent or belief were required, before we could be baptized; namely, three things, which are set forth in our Catechism, and shall be considered immediately.

These promises being made for us, by them, our representatives; and the Sacrament of Baptism being administered by the Clergyman (for
no

no other has a right to baptize, but a Bishop, a Priest, or a Deacon) we are then become partakers of the benefits of Baptism; we are made a member of Christ; that is, a member of the Church of Christ; a child of God; namely, by adoption and grace; and an inheritor of the kingdom of heaven: for *if children, then heirs; heirs of God, and joint-heirs with Christ.* Rom. viii. 17. Intitled through faith in our blessed Redeemer, to future glory and happiness in heaven. This great privilege will be explained further, when I come to treat of the Sacraments. See lectures xx. xxi.

The first promise made for us, was to renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Now by the Devil we are to understand that evil spirit, who was once an angel in heaven, but who rebelling against God, was, with all his wicked followers, cast down from heaven, and who has ever since proved an enemy to mankind. He is therefore called *Satan*, שָׂטָן, which is an Hebrew word, and means an *adversary*. He it was who first tempted and seduced our first parents in Paradise. See Gen. chap. iii. see also my third lecture which treats of the fall of man. He it was who also dared to tempt our Saviour, Mat. iv. 1. and exerted all his artifice and malice, to prevent him from rescuing the world from sin and misery. And he it is who still is watching every unguarded moment to lead us astray, in hopes of destroying our future happiness; and of bringing us into the same place of torment with himself. What those works are which we promise to renounce, that is, forsake,

or

or keep clear of, St. Paul has summed up in his epistle to the Galatians. Gal. v. 19, 20, 21. *Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things, shall not inherit the kingdom of God.*

By the pomps and vanities of the wicked world is understood, the inordinate love of pleasure and finery, the living in a stile or mode of expence beyond your fortune or rank in the world.

Why, it may be asked, do we call this world the workmanship of God, a wicked world? for this plain reason, the sins of mankind have made it so. See Gen. i. 31.

Providence, (as Mr. Young has elegantly expressed it,) is not only gracious in the composition of this world—studious of the accommodation of man—preventive of the accidents—corrective of the mistakes—and liberal to the wants—but *lavish* even to the *luxuries* of man, if he keeps within the bounds prescribed him. He does not only *permit*, but *enable* us; not only *enable*, but *enjoin* us to be happy; and to *use the good things of this world without abusing them*. Luxury and extravagance lead men of necessity to become, not only unhappy in themselves, but unjust to others. See lect. xviii. on the eighth commandment.

II. They

II. They promise that you shall believe all the articles of the Christian Faith. What these are, shall be laid before you in their proper place; they are all briefly summed up in the Apostle's Creed; and are upon record in the Bible.

III. That you shall keep God's holy Will and Commandments, and walk in the same all the days of your life.

These promises and vows must have been made personally by yourselves, had you not been baptized before you came to years of discretion; you could not be admitted to Baptism without them. You are bound to believe, and to do, as they have promised for you, if you expect salvation. It is at your peril; no new burden or obligation is laid upon you; for you are bound to these things, whether they had promised for you or not. Very justly therefore you answer, Yes verily, and by God's help so I will. Verily, is *truly, indeed*, and by God's help so you will, for without God's help, without the aid and support of the spirit of God (conferred upon all Christians at Baptism) we cannot succeed, even in our honest endeavours to do *good*, much less to resist the powerful seductions of the Devil, to do evil; but *our sufficiency is of God.* 2 Cor. iii. 5. Therefore, you thank your heavenly Father, that he hath called you to this state of salvation through Jesus Christ our Saviour, and you pray unto God to give you his grace that you may continue in the same. That is, to be still blessed with his protecting grace, unto your life's end. For if you do not earnestly endeavour yourself, by prayer to supplicate his grace, and by faith and obedience

obedience to put yourself under his providential care, *God will withdraw his Holy Spirit from you.* Psa. li. 11. see also Wisd. i. 5.

From this account of Baptism, it appears, that a solemn promise and vow have been made for you. The Catechism no where calls this promise and vow, a *covenant*, although it is generally so explained, by commentators and expositors: nor do I know any thing in the book of Scripture, when read in the original languages, which *strictly speaking*, warrants us to say, that a covenant, according to my idea of it, (as a bargain or contract made by parties, each of whom has something to give or to do, in order to intitle him to the due performance of what it requires;) was ever entered into between God and man. I have assigned my reasons for thinking so, in my third lecture, p. 37. to which I beg leave to refer the reader.

In my fourth lecture also, this important subject has been treated of further, p. 55. and the Hebrew word usually translated *covenant*, has been *explained*. I should not therefore think it necessary to renew the subject here, but that I find in every exposition of the Church Catechism, that has fallen into my hands, the *baptismal vow*, is called a *baptismal covenant*: which I must own, seems to me, to carry with it, too much the air of presumption: it is setting up ourselves above the level of our condition.

I have said however, *strictly speaking*, for God has no doubt condescended to do wonderful things for us; he has exalted our natures, far beyond

beyond what we had any title to expect, or can indeed be well conceived or described by us. The Almighty power has been *exerted* in showering down blessings and honours upon us. However mysterious his *method* of saving us has been, there is no mystery at least in his *goodness*; *that* glorious attribute shines out, and is exemplified in every page of the gospel.

What I have here, and in my former lectures advanced, respecting the supposed covenant between God and man, is submitted to the judgment of the reader. I have ventured to give my sentiments freely; and have assigned my reasons for entertaining them. Others there are, I know, whose learning and judgment I hold in the highest esteem, that differ from me in their sentiments on this subject. Men whose candour and condescension in honouring me with their remarks on my former publication, have been so kind, and proved so beneficial.

God, it is alledged, having given to man a freedom of will, having made him a free agent, made him *therefore competent to covenant or contract*. I should rather say, he was therefore to chuse, whether he would *obey* and be *happy*, or *disobey* and be *miserable*. This I do admit indeed, that when once God had made a solemn promise respecting man; or rather, when once *Jehovah Aleim*, the three Persons in the divine Essence, as explained in my first lecture, had covenanted to redeem man, and had revealed any of the terms upon which *that* redemption was to be offered; they became, not only bound to each other, for the performance of their several parts,

parts, but also respecting man, they had engaged, or covenanted to save him, on the performance of certain conditions. Still this covenant was made not *with* man, but in *favour* of him. A law was given to man, he was to obey or not obey, at his *peril*. He was to perform certain obligations that were required of him; still they were such as did not benefit *God*. Of *man* he has no need: the divine happiness is *complete*. Man has nothing to give or to do, but what relates to *himself* only. If he performs the conditions required of him, he will be happy; if not, he will be unhappy.

Whether such a dispensation as this, contains in it, the essence of a covenant or contract, let the reader judge. It is after all, a matter about which Christians, embarked in one common cause, need not dispute, we are to adhere to the language of Scripture, which calls upon us to *work out our salvation with fear and trembling*; we are to accept of pardon and salvation, as a *free unmerited gift*: not as a *debt*. Rom. iv. 4. *For all have sinned and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus.* Rom. iii. 23, 24.

It is indeed a matter of great satisfaction to me to find, that not a single objection has ever been made, (by those few who have honoured me with their sentiments on my former exposition,) to what I have therein advanced, respecting the original covenant entered into by the persons in Jehovah, before the creation of the world: the nature of which covenant has been largely treated of, in my third and fourth lectures; and the

the separate parts undertaken by each of the persons to be acted, in order to complete the redemption of man, will fall under consideration in our next lecture.

So much depends upon the establishment of this salutary doctrine, so little notice has been taken of it, by theological writers, excepting only by Mr. Hutchinson, and those who have studied the original Scriptures, in the manner pursued and recommended by him, that I hope the reader will indulge, my thus repeatedly insisting upon it, and endeavouring to prove it, to be *truly scriptural*; and enforcing it on the minds of my readers.

The great and learned Mr. Young, in his Letters on the Dignity of Man, in expatiating on the marvellous things, which the Almighty has done for his fallen creatures, *He* however speaks expressly of this *ante-mundane covenant*. “If, (says he,) they shall see, and contemplate, the three persons of the Godhead, before the creation, assuming, and through time’s whole length exercising their separate parts and provinces of philanthropy, &c.” What those parts and provinces are, shall in our next lecture be treated of.

LECTURE XVI.

CONTENTS.

Of the Creed.—The Trinity.

“Faith builds a bridge from this world to the
next

“O’er death’s dark gulph, and all its horror
hides.”

YOUNG.

THE Creed is so called, from a Latin word *Credo*, which signifies to *believe*. And we say, that we believe in the several articles contained in the Creed; because they are all expressly declared in the Bible, which is the revealed word of God. And we are required under the penalty of *damnation*, to put implicit faith in them. The commission given by our Lord to his Apostles was, *to go into all the world, and preach the gospel to every creature; he that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned.* Mark xvi. 15, 16.

Observe however, that merely to believe things because they are declared, or in themselves credible, will not entitle us to the rewards of the gospel. Wicked men have often faith of this sort; nay, the devils themselves believe and tremble. James ii. 19. The belief which we here profess, must be a firm persuasion, that whatever God

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Almighty

Almighty has revealed in the Bible must be true; and under the influence of this persuasion, we conduct ourselves in life. We are led to love, fear, adore, and obey God. Our faith must have its seat in the *heart*, as well as in the *head*. It must not only be directed by our *understanding*, but regulate our *affections*. This, and this alone, is the saving faith of the gospel. This is the scriptural meaning of *I believe*. There is no more merit in the mere belief of things credible, than there is in the seeing things that are visible to the eye.

“ Faith is not only a means of obeying, but a principal act of obedience. It is not only a needful foundation, it is not only as an altar, on which to sacrifice, but it is a sacrifice itself; and perhaps of *all*, the greatest. It is a submission of our understandings, an oblation of our idolized reason to *God*; which he requires so indispensibly, that our whole will and affections, though *seemingly* and in these modern times alledged to be a larger sacrifice, will not without it, be received at our hands.”

YOUNG.

When we profess our belief in God the Father Almighty, Maker of heaven and earth, we believe in *that one God*, who *alone was* from all eternity; in him, who alone by his almighty power, created out of nothing this world, and all things that exist in the universe; in him, who upholds and governs all things: he is therefore called *Almighty*, and *Father* of all his creatures; but more especially Father of Jesus Christ his only begotten Son, in a manner utterly beyond our limited

limited faculties to understand, or explain, farther than can be collected from his revealed word.

Under this head I must observe, that the name of *Father* is not always limited to the first person in the Godhead ; nor is it so, either in the Creed or Lord's Prayer, as shall, I trust, appear. It is in these, as well as in many other places of Scripture, a name of *nature*. In many places also, it is a name of *office*. When it relates to *nature*, it belongs to the *Godhead*, to *Jehovah*, the *self-existent Being*, as *that* name imports. And I chuse to make use of the word *Jehovah*, because it will throw a great deal of light upon the subjects treated of in the Creed ; it is the name constantly made use of in the original of the Old Testament, which is the foundation upon which the gospel stands. I have explained the meaning of this name in my first lecture ; have made use of it, instead of the words *Lord* and *God*, in general, in my observations on the Old Testament. It is a name not liable to dispute or equivocation ; it expressly belongs to the *unity of the Godhead*, to the *self-existent Being*, and to no other. *Hear O Israel, the Lord our God* (Heb. *Jehovah* our *Alim*) is *one* JEHOVAH. Deut. vi. 4. And this is declared by Jesus Christ, to be the first article of our faith. See Mark xii. 29. see also Leigh's Crit Sac. and Calat. Heb. Con. under *Jehovah*. יהוה. Est nomen dei proprium—Incommunicabile—per se est—Ineffabile nomen dei. But if it shall appear, that the second person in the Trinity is also *Jehovah*—that the third person in the Trinity is also *Jehovah*—that the creation of the world was the act of a *Trinity in Unity*, as

has been already, in part, in my first lecture, and will hereafter be further proved ; then the name of *Father Almighty, Maker of heaven and earth*, is a name of *nature*, and comprehends under it the three persons in the one *Jehovah*. On the other hand, when the name of Father belongs to office, it limits that appellation to the first person in the ever blessed Trinity ; to that part, which (agreeable to the terms of the original covenant) he undertook to act, in the œconomy of man's redemption ; namely, of requiring satisfaction for sin, and inflicting the denounced *punishment* ; the divine veracity and justice were engaged (if I may make use of the expression) to do these things. He is therefore called a Jealous God, a Consuming Fire. Deut. iv. 24. Again, upon atonement being made, and Divine Justice satisfied, he is described as a God of Mercy and Love, a tender Parent, pitying at the same time it was necessary to punish ; freely forgiving our trespasses, and receiving us into favour, through the merits of his Son. Agreeable to the terms of this covenant, the second person in the Godhead undertook to be made man, that in the same nature that had sinned, atonement should be made : that the punishment of death denounced at the Fall should be undergone by him, in our stead ; not to exempt us from *temporal death* (for that is still the lot of all men) but from *death eternal* ; and so restore us to that state of immortality, which was originally the state of nature ; and which the eating of the Tree of Life in paradise was intended to convey.

That the second person in the Godhead is fully, and in every sense of the expression *Jehovah*
wah.

vah, the *self-existent Being*—that he was from all eternity *perfect God*, as he was upon his coming into the world *perfect man*, is the uniform language of the Bible; as it is the avowed declaration of our Creed.

Hear what Isaiah says in his prophecy of the incarnation of Jesus Christ, namely, his taking human flesh upon him: *Unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, the Mighty God, (אל-גבור, Al Gebur the Great Interposer, the emphatical name of Christ,) the Everlasting Father, the Prince of Peace.* Isa. ix. 6. Here the second person is expressly called *God*, and *Father*.

The Septuagint in their translation of this memorable verse, (though indeed it cannot be called a translation of it at all;) have thought proper to leave out these words, *the Mighty God, the Everlasting Father, the Prince of Peace*, and have inserted in their place, *Μεγάλης Βουλῆς ἄγγελος, &c. the Angel of the great counsel.* This is one further instance, not only of the erroneousness of that translation of the Bible, but of the wilful attempt of the Jews, to pervert the Scriptures, where ever the divinity of Christ, the promised Messiah is mentioned; thus proving themselves to be (what our Lord has laid to the charge of their nation) *blind guides—making the word of God of none effect by their tradition.* Mark vii. 13. Agreeable to what St. Paul has said of the Jews, who made use of this translation: *that unto this day when Moses is read, the vail is upon their heart.* 2 Cor. iii. 15.

That

That Christ is indeed the *Angel of the great counsel*, (though no such phrase is in the Bible,) can be, and I think in the former lectures has been proved: that he is the *Angel*, or Messenger of the covenant, is the declaration of the prophet. Mala. iii. 1. To him was committed, (agreeable to the original covenant, or counsel,) the œconomy of man's redemption. But he is also, as to nature, the *Mighty God, the Everlasting Father*, and the *Prince of Peace*. This is his name whereby he shall be called, *Jehovah our Righteousness*. Jer. xxiii. 6. see also Hof. i. 17. The creation of the world is in both Testaments ascribed to him. Hear St. John: *In the beginning was the Word*, the *λογος*, a known name of Christ, and the *Word was with God*, and *God was the Word*, not as in the translation, *the Word was God*. (The original is καὶ Θεὸς ἦν ὁ λόγος.) He was Θεὸς from all eternity, he assumed the name and office of the *Word*, the *λογος*, on the covenant of grace. *All things were made by him, and without him was not any thing made that was made*. John i. 3. So says the Psalmist. Psa. xxxiii. 6. St. Paul to the Colossians still more particularly: *by him all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him, and he is before all things, and by him all things consist*. Col. i. 16, 17. Thus saith *Jehovah the King of Israel and his Redeemer Jehovah of hosts; I am the first, and I am the last, and beside me there is no God*. (Aleim.) Isa. xlv. 6. Nay Christ says the same of himself; *I am the first, and I am the last—I am he that liveth and was dead, and behold I am alive for evermore; Amen: and have the keys of hell and*
of

of death. Rev. i. 17, 18. *I am Alpha and Omega, the beginning and the end. He that overcometh shall inherit all things; and I will be his God, and he shall be my Son.* Rev. xxi. 6, 7. We are called the children of God, as being children of the resurrection. Luke xx. 36. And Christ says, *I am the Resurrection and the Life.* John xi. 25. And again, *I and my Father are one.* John x. 30. Philip saith unto him, *Lord shew us the Father, and it sufficeth us.* Jesus saith unto him, *have I been so long time with you, and yet hast thou not known me, Philip; he that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father? Believeest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself (here speaking in the office of man) but the Father that dwelleth in me, namely, the Divine Nature, the Godhead, Jehovah, he doeth the works,* John xiv. 8, 9, 10.

If these quotations from the book of Scripture, do not justify what I have advanced upon this most interesting and awful subject, I know not what can. That the name *Father*, at the head of our Creed, and in many parts of Scripture, cannot be a name that distinguishes God from another person of God, but is to be understood as a term of relation between God and man, instituted upon the covenant, a word not limited to the first person in the Trinity, but appertaining to the whole Trinity, and of course Jesus Christ is also the one Jehovah, our Father, the Maker of heaven and earth. Proofs of a similar nature respecting the third person shall be produced, when we come in our next lecture to treat of the Holy Ghost.

Let

Let us now consider the several parts which the second person in the Godhead undertook to act in the covenant. These I will call subdivisions of his peculiar office ; for his part is described under three distinct characters or conditions. 1st. As Jehovah, a person in the Godhead from all eternity. 2d. As man, which is called his state of humiliation, when he condescended to divest himself for a time of his divine glories, to take our nature upon him, and in that nature to die for the sins of all mankind. 3d. As God and man united, which is his state of exaltation and glory. These three states are set forth by St. Paul in his epistle to the Philippians ; and attention to them would prevent much confusion and mistakes about priority and superiority, and make the whole doctrine of redemption one consistent, uniform, amazing plan, of divine condescension and love,

What Christ, for instance, says of his human nature, must be distinguished from what is spoken of his divine ; otherwise it is impossible to understand the Scriptures.

To return now to the parts of the Creed.

We believe in Jesus Christ his only begotten Son, &c.

The word *Jesus* is a Hebrew word, and signifies *Saviour*. See Mat. i. 20. see also lecture xi, under Jehoshua, p. 184.

The word *Christ* is Greek, and corresponds with the Hebrew word *Messiah*, both of which signify
Anointed,

Anointed, and are, both in the Old and New Testament, descriptive of Christ, who was ordained and consecrated to the three great offices of Prophet, Priest, and King. *He is that Propbet that should come into the world.* John vi. 14. Deut. xviii. 15. He is our great High-priest and Intercessor, having made atonement for our sins by the sacrifice of himself. He still acts as our High-priest and Intercessor in heaven, receives and offers up for us our prayers to God. He is our King, and *He shall reign over the house of Israel for ever, and of his kingdom there shall be no end.* Luke i. 33. He is called the *only Son of God*, and in the Nicene Creed, begotten of his Father before all worlds.

Now, although I am not ignorant that this term of *only begotten*, is by many writers of great knowledge and goodness applied to the *Divine* nature in Christ, yet I never can reconcile myself to this interpretation, nor think it warranted by Scripture. I am persuaded rather, that it strictly and properly belongs to his *Human* nature, which, as it was *begotten* of God, was the *Son of God*.

Indeed both his humanity and his divinity may be said to be *begotten* by the *oath*, upon the covenant; and we have the authority of Scripture to say, that his human nature was begotten in a two-fold sense; first, upon the covenant made before all worlds; and, secondly, when he was actually born in the world. To this in the first sense, doth the holy Psalmist in the person of Christ allude: *I will declare the decree the Lord (Jehovah) hath said unto me, (David, the BELOVED,*
as

as that word imports) *thou art my Son, this day have I begotten thee.* Psa. ii. 7. Concerning which, also, St. Paul says: *The word of the oath which was since the law* (performed, but before the law decreed) *maketh the Son, who is consecrated for evermore.* Heb. vii. 28. This is that *counsel of peace*, which the prophet Zechariah describes, as holden between *Jehovah* and the man Christ Jesus, *whose name is the Branch.* Zech. vi. 12, 13. With reference hereto, Christ is called *the Lamb slain from the foundation of the world.* Rev. xiii. 8. *Fore-ordained before the foundation of the world.* 1 Pet. i. 20. The condition of the covenant being, that a person in *Jehovah* was to become man, and to be slain. From the moment *that* decree was made, it is looked upon and spoken of as done (this is the constant language of the Prophets. See Isa. liii. see every prophetic book in the Bible) and (though in a manner utterly beyond us to understand,) *was* done. By the tenor of this *oath*, St. Paul says, that Christ was made a *Priest for ever after the order of Melchisedech.* Heb. vii. 21. And that this appointment and consecration were before the creation: see Prov. viii. 23. *I was set up from everlasting, or ever the earth was.* The whole œconomy of the redemption intended by this appointment, is committed to him, and he acts agreeable to it throughout the Old Testament. He is the *Angel Jehovah*, (or as in our translation) the Angel of the Lord, so often spoken of, and who assumed a human form in order to render himself visible to the eye; otherwise he could not be seen by us. *There shall no man see me* (saith *Jehovah*) *and live.* Exod. xxxiii. 20.

I have

I have observed in my seventh lecture, p. 103. that the word *Angel* is not limited to any particular order of Beings, nor is it by any means descriptive of such; it means any person or thing that is *sent*, whether *animate* or *inanimate*, employed by Jehovah to do any work. It is a name of *office*, and not of *nature*; this is the meaning of the Heb. word מַלְאָךְ, and of the Greek word ἄγγελος. To this covenant, as made by the persons of the Godhead in *counsel*, as St. Paul has expressed it, does he allude, *Wherein God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath.* Heb. vi. 17. The terms of this covenant were revealed in part to Adam, to Noah and others, and more expressly revealed, and promised to Abraham, and confirmed to him by an oath.

In the second sense, the term *only begotten Son*, belongs to the *Human* nature of Christ. *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God.* Luke i. 35.

The Holy Ghost therefore as *God*, is the spiritual Father of the human nature of Christ; for he was called the Son of God, *because* he was begotten of the Holy Ghost.

To speak strictly; the whole undivided Godhead, was Father of the man Christ Jesus. And the Holy Spirit who begat him of the virgin, is the very supreme God; and his power is (by
the

the angel Gabriel called) the power of the *Highest*. Luke i. 35.

This being a subject of the most interesting nature, and awful concernment ; every thing that can tend to throw further light upon it, will, I hope, prove acceptable to my readers.

Since by the terms of the original covenant, a person in the divine nature was to become man, and in the fullness of time was actually *made* man, by being born of a woman ; that divine person became upon the covenant, and acted as, *Son of man* ; for the divine nature, by being so intimately and wonderfully united with the human, in the person of Christ, what is spoken of one nature belongs, though in a manner, neither to be conceived nor expressed by us, to the *other* nature also. And thus the term, of *only begotten Son*, is in Scripture applied to both natures. This union gave a dignity and importance to the sufferings and death of Christ in his human nature, by us *inexpressible*. The union of the divine with the human nature, rendered *that* divine work of atoning for the sins of the whole world, truly *divine*. It rendered our redemption *effectual* and *complete*. Col. ii. 10.

The terms then of *Son of God*, and *Son of Man*, are names of office, and not of nature ; they belong to the redemption of mankind ; and the sense in which they are understood in Scripture, appears to me, to be the very reverse, of what is usually applied to them by theological writers.

Man,

Man, being agreeable to the tenor of the covenant, to be taken into the divine nature, becomes the *Son of God*—and one of the persons in Jehovah, having agreed to be born of a woman, and in the fullness of time, having actually taken human nature upon him, becomes, and is called, the *Son of Man*.

What distinctions existed in Jehovah, the divine nature, before the foundation of the world, we do not know; and had not man fallen, perhaps we should never have heard of such as are now revealed. The book of Scripture is silent upon this subject, and it becomes us to be silent likewise. But this is repeatedly declared, and fairly to be collected from the fountain of truth, that there doth exist in the unity of the divine nature, a plurality of persons, each of whom is really and *essentially*, *Jehovah*. The whole New Testament goes upon this great truth. Our salvation rests upon it. It is, I will be bold to say, the uniform language of the Old Testament, when read in the original, cleared of *Jewish corruptions*, from the first verse in Genesis to the end of the Prophets. It is virtually expressed in every place where *Jehovah Aleim*, (usually translated the *Lord God*) is to be found.

Difficulties may, and doubtless will arise in the human breast, how there shall be but one *Jehovah*, one divine nature, and yet three distinct persons in that one nature, each of whom is really *Jehovah*, the self-existent Being. But surely our humble reason should teach us to take God's word for the truth of any fact which he condescends to reveal to us, however superior to
our

our faculties to comprehend or describe. As well might we expect to hold the waters of the ocean in the hollow of our hand, as to comprehend the ways of infinite power.

It is a mark of God's condescending goodness, that he has revealed these mysterious truths to us at all; and it is at our peril that we believe them implicitly, and receive them thankfully.

If his discoveries to us are wonderful beyond description, no less so are the evidences he has given to support the truth of them; and they are the rational objects of our faith and obedience. To reject or cavil at them is folly, as well as rebellion, it is a kind of suicide. It is *worse* than bodily suicide, it is utterly destructive of our spiritual life and future prospects. *Annihilation*, that dreary gloomy thought, would be an *asylum* to fly to, from eternal vengeance. See Hof. x. 8. and Rev. vi. 16.

- " Admit a God—that mystery supreme!
- " That cause uncaus'd! All other wonders cease:
- " Nothing is marvelous for him to do:
- " Deny him,—all is mystery besides;
- " Millions of mysteries——
- " We nothing know but what is marvelous;
- " Yet what is marvelous, we can't believe.
- " Faith is not reason's *labour*, but *repose*."

YOUNG.

That we live, and grow up to manhood, we know and feel; we enjoy the sweets of our animal life without complaining, although utterly ignorant of the means of obtaining or upholding it.

And

And shall we find fault with the means of our being redeemed and sanctified to our spiritual life! Shall we cavil at the goodness of God, because it is greater than we can conceive it to be!

Now we see through a glass darkly. 1 Cor. xiii. 12. And if we did not see in *this* manner, we could not see at all. The glories of the divine nature are veiled, not to conceal them, but to accommodate them to the human eye; without that veil, they would be too brilliant for us to behold. Their splendour would as effectually dazzle and overpower to blindness the mental eye, as doth the *Sun* (the type and emblem of the Great Creator's glories, the instrument in the hand of Providence, to enlighten and enliven this earthly system) dazzle and blind the *bodily* eye, if not looked at likewise *through a glass darkly*. Our earthly vessel could not, in its present form, contain more than its measure, though filled out of the *Fountain of Living Waters*. John iv. 10.

When Moses descended from mount Sinai, where Jehovah had communed with him, and delivered to him the commandments, the skin of his face shone so bright, that the people could not turn their eyes towards him, they were afraid to come nigh him, until Moses put a veil upon his face, to shade and obscure the divine glory that rested on it. See Exod. xxxiv. The use of which veil, was not to keep the people in the *dark*, but to soften the brightness of the divine glory, and enable them to contemplate it: as we do the Sun, (the type and image of the divine glory) through a smoked glass. It was not the

the obscurity of the divine law, that was here represented; nor was it the intent of Moses to hide, and conceal its meaning; but the weakness and imperfection of the human eye, which cannot look at divine truths but through a veil. The mysteries of our religion cannot be seen or understood, but through outward signs and symbols. When men are really ignorant of divine truths, it is the want of *exertion*, and the want of *faith*; not the *means of knowledge*, that keeps them so.

The fall of man has made a total change in his condition; had he stood, we should probably never have had, nor heard of, any mysteries, or difficulties in our religion, we should not have had, because we could not have wanted a Saviour. So saith St. Augustine. *Si non periisset homo, non venisset Christus.* And our Lord speaks to the same purport when he tells us, *The Son of Man is come to seek and to save that which was lost.* Luke xix. 10. And his answer to those who reproached him, with conversing with publicans and sinners, stands upon the same ground: *They that are whole need not a physician, but they that are sick.* Mat. ix. 12.

Had we continued whole, as we came first from our Creator's hands, we should have enjoyed happiness and immortality by natural, simple methods, easily digested and understood, and adapted to that state of immortality for which we were designed. To atone for guilt; to mediate between God and his creatures, would be strange language for a state of innocence and purity. After the works of the creation were finished,

nished, *God liked them all*, and pronounced them *to be very good*; and had *that* happy state continued, redemption and atonement could not have been wanted, nor applied; but the moment man fell, his state was changed; from an *immortal*, he was degraded to a *mortal state*; sentence of death, both temporal and eternal, was passed upon him; his very nature was corrupted in Adam, and handed down so corrupted to all his posterity. We are, as the Psalmist has expressed it, and indeed as our own hearts too plainly shew us, *Shapen in wickedness, and in sin hath our mother conceived us.* Psa. li. 5. (This is what is meant by original sin, and will be further considered when we come to the Sacrament of Baptism.) Under this miserable condition must we have for ever lain, had not the persons in the Godhead formed such a scheme of man's salvation, as must ever fill us with wonder and astonishment; as it ought to excite our gratitude and praise; a scheme so full of goodness, of justice, and mercy, that punishes sin, and yet saves the sinner; upholds divine veracity, and at the same time satisfies divine justice; purifies and refines the corrupted nature of man, and qualifies it for spiritual joys. Not merely *reinstates* man in God's favour, but exalts him to honours and distinctions, superior far to those which would have proved his lot, had the state of innocence continued. *For as in Adam all die, even so in Christ shall all be made alive.* 1 Cor. xv. 22. Brethren to Christ in his human nature; *sons of God by adoption, and if a son, then an heir of God through Christ.* Gal. iv. 5, 6, 7. *If children, then heirs, heirs of God, and joint-heirs with Christ.* Rom. viii. 17.

" A Christian! 'tis the highest stile of man."

YOUNG.

" O fortunatos nimium, sua si bona norint!"

VIRG.

How these distinguished honours and privileges have been obtained for us, is briefly summed up in the Apostles Creed, wherein the various parts of the office of the second person in the Godhead are described, namely, his sufferings, death, burial, resurrection, and ascension.

To dwell minutely upon these momentous points, would lead me far beyond the design of these lectures. The history of them, as matters of *fact*, is recorded in the *New Testament*, with which a frequent perusal must make you familiar; but the prophetic exhibition and accounts of these events are to be seen in the *Old Testament*; and it will be a most entertaining, as well as profitable exercise for us, to take the Bible in our hands, and compare what is predicted of the Messiah, with what is recorded as accomplished, in Christ Jesus.

Christ is represented to us as the end of all the Law and the Prophets. For the *testimony of Jesus, is the spirit of prophecy*. Rev. xix. 10. The grand object of all the prophecies was to point out Jesus, and bear testimony of him. This testimony began gradually at the Fall, was typically exhibited before and under the Law; all the rites and ceremonies of the Law were pictures and representations of what Christ was to be, to do, and to suffer. Every sacrifice, from that of Abel, to the day of our Lord's Crucifixion, was predictive of the future sacrifice of the Lamb of God; and

and when the ancient worthies, as recorded by St. Paul in his epistle to the Hebrews, partook of the sacrifices, they discerned the Lord's Body, in as effectual a manner to salvation, as we do now at the Lord's table; with this one difference only, *their* faith told them the Messiah *was* to suffer, and ours tells us that he *has* suffered, and performed all which the Law and the Prophets foretold of him.

When for instance you read in Isaiah, *Behold a virgin shall conceive and bear a son, and shall call his name Immanuel.* Isa. vii. 14. (Which name is composed of three distinct Heb. words, *עִמָּנוּ אֵל*, *God with us*) St. Matthew and St. Luke will shew the accomplishment of this prophecy. Mat. i. 18. to the end; Luke i. 30 to 35. If *Bethlehem* was foretold to be the place of his birth, Mich. v. 2. St. Matthew has told you that Jesus was born *there*. Mat. ii. 1. If John the Baptist came as a forerunner of Christ, to preach the baptism of repentance, and forgiveness of sins, it is the very thing which the prophets Malachi and Isaiah foretold: *Behold, I send my Messenger, and he shall prepare the way before me.* Mal. iii. 1. *He shall cry in the wilderness, prepare ye the way of the Lord, make straight an highway for our God.* Isa. xl. 3. He is described as *preaching good tidings to the meek; proclaiming liberty to the captives; opening the eyes of the blind; unstopping the ears of the deaf; making the lame man to leap as an hart; and the tongue of the dumb to sing.* Isa. xxxv. 5, 6. Vested with these almighty powers, himself the Lord of Life and Glory, he is again described in a character that seems utterly inconsistent with all this: *Despised and rejected of men, a man of sorrows*

sorrows and acquainted with grief. He was cut off from the land of the living, and poured out his soul unto death. And the reason of all this, the end proposed by it, is assigned: *He hath borne our griefs, and carried our sorrows; wounded for our transgressions, bruised for our iniquities; because the Lord hath laid upon him the iniquities of us all.* The manner with which he was to bear his sufferings, is remarkable: *He was oppressed, and he was afflicted, and yet he opened not his mouth. He was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so opened he not his mouth.* See Isaiah liii. If he was betrayed by his own friend and apostle Judas, it was just what the Psalmist had foretold: *Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. They pierced my hands and my feet; they stand staring and looking upon me; saith the Psalmist.* Psa. xli. 9. See the accounts in the Evangelists.

He was numbered with the transgressors; saith the Prophet. Isa. liii. 12. He was crucified between two malefactors, Mark xv. 28. says the Evangelist.

All they that see me, laugh me to scorn, they shoot out the lip and shake the head, saying, he trusted in God that he would deliver him, let him deliver him if he will have him. They gave me gall to eat, and when I was thirsty, they gave me vinegar to drink. They parted my garments among them, and upon my vesture did they cast lots. See Psa. xxii. Turn to the gospel and see these things recorded. See Mat. xxvii. To pass over many other particulars relative to his life and his death; the circum-

circumstances attending his burial are described: *That he should make his grave with the wicked, and with the rich in his death.* Isa. liii. 9. That he should rise from the grave before his body should begin to decay: *Thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption.* Psa. xvi. 10. His triumphant ascension into heaven, is thus foretold: *Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of Glory shall come in.* Psa. xxiv. 9. His sending down the Holy Ghost upon the Apostles, also is declared: *Thou art gone up on high, thou hast led captivity captive, and received gifts for men.* Psa. lxviii. 18. But I must withhold my pen: enough appears, even from these few quotations from the Old Testament, and their references to the New, to satisfy those who do not shut their eyes against the truth, (and sorry I am to say too many there are, who have eyes and will not see, and ears and will not hear;) that he to whom these predictions belonged, and in whom they were so wonderfully accomplished, was the *promised Messiah*—was the *Christ the Son of the living God*; and our hope and confidence is, that *knowing in whom we have to trust, we need not be ashamed.*

The prophetic accounts of our Saviour's sufferings and death, &c. are so wonderfully minute and exact, that they look more like an *history*, than a prophecy, resembling rather a copy drawn from the events, than a *prediction* of them; and yet that these books were in being long before our Saviour was born, can at *least* be as *clearly* proved as the existence and authenticity of any other books, prior to our own times; with this
addi-

additional evidence, in favour of *these* Scriptures, that they were in the keeping of the enemies of Christianity; of those who hated and despised Christ, and at last crucified him; of men who were at once the preservers and accomplishers of the very prophecies, that confute their own religion, but which their own blindness would not let them see fulfilled; *for even to this day, when Moses is read, the vail is upon their hearts;* and will continue so until their return to the Lord; for then *the vail shall be taken away.* 2 Cor. iii. 15, 16.

Indeed, (as Mr. Young has with his usual force of language expressed it.) “ The series of Scripture prophecies accomplished, is the most striking of miracles. It is a miracle not expiring in a transient act; but of weight and validity through the protracted course of many thousand years. It is a living, growing, permanent, paramount miracle; lighted up as a lamp of illumination for all ages; that all, able to see, might be quite unable to disbelieve; unable to *retain reason*, and at the same time to *renounce belief*. For if the Scripture prophecies are fulfilled, the Scripture *is* the word of God: and if the Scripture be the word of God, *Christianity* must be true: we are surrounded by a full, ocular demonstration of its truth. Let us dispute our own existence, to be of a piece with this.”

We profess in the Creed, our belief that Jesus Christ suffered under Pontius Pilate; which is mentioned, to mark the time of his crucifixion; namely, when Pontius Pilate was Governor of
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of Judea ; and thereby were fulfilled, those prophecies that foretold the time when the Messiah was to be cut off. The necessity of his death and suffering has been already explained ; his rising again from the grave has crowned all our hopes ; *He died for our offences, and was raised again for our justification*, Rom. iv. 25. as an earnest and pledge to us of *our future resurrection*. He is the first fruits of them that sleep. 1 Cor. xv. 20.

“ Shout earth and heaven

“ This sum of good to man : whose nature then

“ Took wing ; and mounted with him from the tomb !

“ Then, then I rose, then did humanity

“ Triumphant pass the crystal ports of light,

“ (Stupendous guest) and seize eternal youth,

“ Seize in our name ! e’er since ’tis blasphemous

“ To call man mortal. Man’s mortality

“ Was then transferr’d to death ; and heaven’s duration

“ Unalienably seal’d to this frail frame,

“ This child of dust !—man—all immortal hail !

“ Hail heaven ! all lavish of strange gifts to man !

“ Thine all the glory : man’s the boundless bliss !”

YOUNG.

When we say that he descended into hell, we thereby understand not only that his body, after being dead, was laid in the grave ; but that his soul was separated from the body, and went into the place of departed spirits, the receptacle of the blessed ; for our Lord told the penitent thief upon the cross, that *To-day shalt thou be with me in Paradise*, Luke xxiii. 43. whereas the souls of the wicked are confined in a place of torment until the
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general judgment. Indeed both the Hebrew word *שֶׁבַע* *shal*, and the Greek word *ἄδης*, translated *hell*, frequently relate to the *grave*, the receptacle of the *body*, and frequently to the receptacle of the *soul*, whether of blessedness or of misery, which are to be known and distinguished by the context. On the third day he rose again from the dead, (reckoning the day he suffered as one day, and the day he rose as another;) his soul and body which had been separated from each other by death, were again united, and he restored to life, by his own power as *Jehovah*. *I have power to lay it down, and I have power to take it again. This commandment have I* (the man Christ Jesus agreeable to my part in the covenant) *received of my Father.* John x. 18. (The *Jehovah*, the divine nature of which I also am.)

After his resurrection, he continued on earth, and *shewed himself alive after his passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.* Acts i. 3. He ascended into heaven, into those glorious mansions of the Deity, from whence, as *Jehovah*, he originally came, and sitteth on the right hand of God the Father Almighty; the human nature exalted to the place of the most distinguished honours, and seated near the divine. Acts ii. 25, 33. (There is no difficulty in understanding such passages as these, nor of reconciling them to others, when the glories of *nature* are kept distinct from the glories of *office*; and when you keep in memory that the name of *Father*, is not always limited to the *first person* in *Jehovah*.) As seated at the right hand of the majesty on high, he still acts as our mediator

mediator and intercessor, as he had before been our sacrifice ; he receives and offers up our prayers ; he is called therefore our *advocate* and *mediator*. He reconciles God to us, *and he is the propitiation for our sins* (for us Christians, more especially, if we act worthy of the vocation *where-with we are called*, Eph. iv. 1.) *and not for ours only, but also for the sins of the whole world.* 1 John ii. 1, 2. The benefit of his death, like the glorious sun, the emblem of this Sun of Righteousness, shoots forth its enlightening and enlivening beams in all directions ; reaching backward to the fall, and forward to the end of time ; although in what manner, or how far, the benefit of his death and sufferings shall extend to those, who have never perhaps heard of Christ, is not for us to judge ; but this we know, that the *unbelieving and wicked* Christians, will be of all men most miserable ; *for it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them.* 2 Pet. ii. 21. And at the appointed time to judge the world, he will descend from heaven, accompanied with the holy angels, in the same glorious display in which he ascended. Acts i. 11. With what sublimity of language is that tremendous awful day described ! *I saw a great white throne, and him that sat on it ; from whose face the earth and the heaven fled away, and there was found no place for them.* An expression sublime beyond description. *And I saw the dead, both small and great, stand before God.* (That is, the God-man Christ Jesus ; *for all judgment is committed unto the Son*, John v. 22. see also 1 Thes. iv. 16. and 2 Thes. i. 7. to the end ; and John v. 28, 29. and this, because of his taking

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ing human nature upon him; as perfect man, and as perfect God, he will preside in judgment.) *And the sea gave up the dead which were in it; and death and hell (that is, the grave) gave up the dead which were in them: and they were judged every man according to their works; and death and hell were cast into the lake of fire. This is the second death: and whosoever was not found written in the book of life, was cast into the lake of fire.* Rev. xx. 11. to the end. *And these shall go into everlasting punishment, but the righteous into life eternal.* Mat. xxv. 46. When the final judgment shall be ended, the irrevocable sentence once uttered, and the rewards and punishments dispensed, which are to determine the fate of mankind to all eternity, *then cometh the end, when he (Christ) shall deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power.* 1 Cor. xv. 24.

Do you infer from hence that Christ is no more to be a King? Hear what the angel says to Mary: *He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.* Luke i. 33. And again: *The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.* Rev. xi. 15. All these will seem contradictions, if what has been already said be not remembered. As man, there is a kingdom, that shall be delivered up to *Jehovah*, when all the ends proposed by its establishment shall be fully answered; when his mediatorial office, for which he took upon him the nature of man, shall be at an end; but there is a *kingdom* appertaining unto him, which shall never have an end. It is attend-
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ed with no difficulty to reconcile these seeming contradictions, when you remember that he is a person in *Jehovah*, the *Father of heaven and earth*; in that *God*, who after the humanity has delivered up the kingdom, when he shall have put down (or subdued) *all rule, and authority, and power*, 1 Cor. xv. 24. or as it is explained in the following verse, *for he shall reign till he hath put all enemies under his feet*. Then shall the Son himself also be subject unto him (to *Jehovah*, of whom he is one) *that God may be all in all*; as was the case before the covenant of redemption.

Having now gone through, and described the separate offices of the first and second persons in the blessed Trinity; I shall conclude this lecture, reserving the remaining articles of the Creed for my next. Hoping that what has been already advanced upon this most awful subject, may be reviewed and considered by the candid reader, before he proceeds.

LECTURE XVII.

CONTENTS.

The Creed continued.—Belief in the Holy Ghost.—The holy Catholic Church.—The Errors of Popery touched upon.—The Communion of Saints.—Deism.—Socinianism.—Methodism.—The Forgiveness of Sins.—Blasphemy against the Holy Ghost.—The Resurrection of the Body,—And the Life everlasting.

HAVING concluded my last lecture with laying before my readers the offices of the two first persons in the Trinity, we come of course in this lecture to treat of the office of the Holy Ghost ; that part which he had covenanted and undertaken for us. It is with reference to this office of his, that he is called Holy ; for although each of the persons in the Godhead is *holy*, yet to him peculiarly we ascribe this epithet, because he is the fountain of holiness in us ; he communicates to us a portion of his holy Spirit at baptism, and encreases to us, or withdraws from us, this divine support, as we cultivate or abuse it ; he sanctifies us, he separates us from impurity, as the word קדש imports. He protects us in all trials and difficulties, enabling us either to avoid them, or to conquer them ; *never suffering us to be tempted above what we are able to bear.* 1 Cor. x. 13. To accomplish these important ends, he has condescended to dwell in us, 1 Cor. iii. 16. in order to lead us unto God ; to abide with us, as our comforter and guardian. He

He it was, who was the revealer of divine truths to all the prophets; He is, as is mentioned in the Nicene Creed, the *Lord and giver of Life*; nor is there a single attribute belonging to the first or second persons in the Godhead, that does not equally belong to the third person.

He is called *Spirit*, and is said in the Nicene Creed, to *proceed* from the Father and the Son, which is warranted by John xv. 26.

While Christ remained upon earth, the Spirit was *sent* by, *proceeded* from the Father only, the divine glories of the second person in Jehovah, being then veiled, and laid aside; but when our Lord arose from the grave, and reassumed the divine glories of his nature, the Spirit is then said to be *sent* by the Father and the Son. These are terms of *office*, descriptive of the manner of acting in the œconomy of man's salvation. They have nothing to do with *nature*, but belong to the part undertaken to be acted, upon the covenant of redemption.

There is a passage in John iv. 21, 22. which, when properly explained, and translated, will throw great light upon this subject: *Jesus saith* (unto the woman of Samaria) *woman, believe me the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem worship the Father. Ye worship ye know not what; we know what we worship, for salvation is of the Jews.*

The Samaritans had fallen into the same erroneous worship, that modern Deists do now; namely, of worshipping but *one* of the persons in the
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the divine essence, the *Father*. This our Lord condemns, and calls such worship no worship at all. The true manner of worshipping, and the proper objects of worship, are as yet to be found in the *Jewish religion only*, in the books of the *Old Testament*, for salvation is of them. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; that is, in other words, in a *Trinity in Unity*; for Jesus saith of himself, *I am the way, the truth, and the life. No man cometh unto the Father but by me.* John xiv. 6.

All communication between Jehovah and man being cut off by the Fall, there was no possibility of approaching the *Father directly*; our only access is *through Christ*, and through the grace and influence of the *Holy Spirit*; for the Father seeketh such to worship him. Then follows, *God is a Spirit*, but the original is, *πνεῦμα ὁ Θεός*, the Spirit is God. He was God from all eternity; he assumed the name and office of Spirit upon the original covenant; the Spirit could not become God, for God cannot be made. As to nature, he is the one God Jehovah. As to office, he is the Holy Spirit. He is our Creator. *The Spirit of God hath made me.* Job xxxiii. 4. At the creation of the world, the Spirit of God moved upon the face of the waters. Gen. i. 2. The air, the type of the Holy Spirit being first created, was appointed the instrument to act as the representative of the third person in Jehovah, in the formation of the universe: and emphatically so, when man was created: *Let us (the three persons in Jehovah) make man in our image and after our likeness.* Gen. i. 26. And Jehovah Aleim breathed into his nostrils
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the breath of lives. Gen. ii. 7. *By the word of the Lord were the heavens made, and all the host of them by the breath* (in the original by the Spirit) *of his mouth.* He is our Spiritual Father, by whose divine power we are begotten to a new life. John iii. 6. He is expressly and repeatedly called in the Old Testament, *Jehovah.* Ezek. viii. 1, 3. Judg. xv. 14. and xvi. 20. Which places are proofs hereof, and have been explained in my seventh lect. page 111. I refer the reader also to Judges iii. 10. where he will see, that the Spirit of *Jehovah*, is in the very same verse called *Jehovah* absolutely, see also 1 Sam. x. 6. and Isa. xi. 2. Lying unto the *Holy Ghost*, was lying unto God. Acts v. 3, 4. The law of God is *the law of the Spirit of Life.* Rom. viii. 10, 11. He is described as *knowing all things, searching all things, even the deep things of God.* 1 Cor. ii. 10. to the end. Tempting the Spirit, is called tempting God. Acts v. 3, 4, 5. He is the raiser of the dead; *It is the Spirit that quickeneth,* John vi. 63. He raised up Christ from the grave. *If the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.* Rom. viii. 2.

Were I to produce no further evidences in support of this doctrine of the Trinity, enough has, I think, appeared already, in the course of this work, to shew, that the *Trinity in Unity* is the one God *Jehovah*, one divine nature, distinguished by three persons: this is what we profess to believe in the Creed, and is the doctrine of the whole Bible. *Take heed therefore, Brethren, lest there*

there be in any of you an evil heart of unbelief, in departing from the living God. Heb. iii. 12.

But farther, this is a doctrine not only to be collected from the Bible in general, but it is positively and emphatically declared in 1 John v. 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.* I am well apprized that the originality, and authenticity of this verse, have been long and warmly agitated in the learned world. I have however the satisfaction to see, and assert, that it has been fully proved to be authentic and genuine, by the present Rev. George Travis, of Chester, in a series of Letters to Ed. Gibbon, Esq; published in 1785; to which I refer the reader, who wishes to receive ample satisfaction on this subject. In truth my wonder is, that this memorable verse, which carries with it such marks of originality should ever have been disputed, nor do I see any one end answered to the enemies of christianity by the rejection of it. The very context marks it to be genuine, and the sense would be imperfect without it; nay, if the seventh verse were to be expunged, so ought the ninth also, which is connected with it.

It sums up in one sentence, the doctrine of a *Trinity in Unity*, and represents the three persons in Jehovah, as PARTIES in the salvation of man; a doctrine which the foregoing lectures have proved, to be the uniform tenor of the whole Bible. It advances no new doctrine, the *divinity*, and *equality* of the three persons in *Jehovah*, would stand established, whether this verse were, or were not a part of the Bible.

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But, however, since every objection that has been brought against this verse, has in a clear and masterly manner been removed, to the satisfaction of those who are not deaf to conviction : I am at liberty to avail myself of all the advantage it affords ; it expressly and positively declares, that the three divine persons, distinctly named, the *Father*, the *Word*, (or λογος) and the *Holy Ghost*, do exist in the Godhead, and *that these three are ONE* ; not that *three persons are one person*, (for no such inconsistency, or contradiction is to be found in the Bible) but that *these three persons are one substance, one thing*. This is the literal, necessary meaning of the original Greek, *οι τρεις εν υει*, and of the Latin, *hi tres unum sunt*. I quote also the Latin words, because they are the very words of the old Italic version, made from the Greek in the first century. Our English language is in this instance rather vague and undecided, and cannot convey the full meaning of either the Greek or Latin, without the addition of a word understood, to fix the word *one* to the *neuter* gender only ; whereas in both the Greek and the Latin, the *εν υει*, and *unum sunt*, so expressly convey the sense of, *are one substance*, and not *one person*, that there is no occasion for any word to be supposed or understood, to convey this meaning ; it would not be *grammar* to take these expressions in any other sense, but *that* which I have mentioned. Our Saviour in the gospel represents himself also, in the same decided manner. *I and my Father are one*. John x. 30. *εν ωμειν*, *we are one substance*. So likewise St. Paul, speaking of Christ : *In him dwelleth all the fulness of the Godhead bodily, substantially*. Col. ii. 9.

The reader will indulge me I hope, while I offer a few observations on the awful doctrine of the Trinity, before I dismiss *that* subject.

I. The Being and providence of one God, is a truth so universally known and believed, is so easy to be understood, so unlikely to be doubted of, so adapted to our natural faculties, that few, if any *Atheists*, there are to be found. There was not therefore that necessity, either in our Creeds, or in the explanation of them, to dwell much on *that* article; not so with regard to the divinity of Jesus Christ, and of the Holy Spirit. Deists, Arians, and Socinians, with all their various sectaries, who either deny the doctrine of a *Trinity*, or grossly mistake and misrepresent it, are, I am sorry to say, to be found too often even among those who have been received by baptism into the Christian fold, whom St. Peter, with a prophetic spirit, has described *as privily bringing in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the truth shall be evil spoken of.* 2 Pet. ii. 1, 2.

“ A *pagan* in a *Christian* land; a baptized infidel, apostatizing from the faith in which he has been educated, is the most pitiable and deplorable object that can be conceived. He is like a rank growth of poison in paradise: he confines *that* thought, which should set out at the creation, and travel down with wonder and adoration at every step, through the countless mercies and miracles of God to man, into nature’s final dissolution: and thence launch
“ for

“ for a never ending voyage, in a blessed eternity. And gives them all up, for the *nothing* of *threescore years*, and the wretched means of destroying even that span.” YOUNG.

I would earnestly recommend it to my readers, to avoid the society of such men, let their abilities, or their station be ever so great.

Take not mine, but take the wise man's advice—*Cease my son to bear the instruction which causeth to err from the way of knowledge.* Prov. xix. 27. At the same time, it is our duty, as well as interest, to inform ourselves out of the Bible, and see there what the Scriptures say upon these articles of our Creed, *to be able to give an answer to every man that asketh us a reason of the hope that is in us*; 1 Pet. iii. 15. for these doctrines were not revealed to us in order to gratify useless curiosity, but to give us rational grounds of faith. Since the redemption of the world was to be the office of the *Son*, and the sanctification of the world the office of the *Spirit*, God has thought fit to reveal to us, who the *Son* and the *Spirit* are, so that knowing in whom we are to trust, we need not be ashamed.

II. My second observation shall be, just to lay before the reader the first, of the thirty-nine articles of religion, which runs thus,

“ *Of Faith in the Holy Trinity.*”

“ There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the
Y 2 “ maker

“ maker and preserver of all things, both visible
 “ and invisible. And in unity of this Godhead
 “ there be three persons, of one substance, power,
 “ er, and eternity ; the *Father*, the *Son*, and the
 “ *Holy Ghost*.” Let the reader say, is, or is not,
 this awful, important doctrine proved and enforced
 in these lectures.

III. If when you read the Scriptures, you keep
 in memory the three distinct offices of the God-
 head, as before described ; if care be taken not
 to confound what belongs to *nature*, with that
 which belongs to *office* ; if the different characters
 in which the second person in the Godhead
 is described be kept *distinct*, (and the context will
 generally shew when he is spoken of as *God*,
 when as *Man*, and when as *God and Man united*)
 then I am persuaded, enough will appear to satisfy
 you of the truth of what you profess in
 your Creed ; whereas, if these different offices
 and characters be confounded together, the sacred
 word of God will seem an heap of contradiction
 and inconsistency ; and I am afraid the sublime
 and salutary truths of the mysteries of the gospel,
 of a *Trinity in Unity* in particular, have suffered
 not a little from the mistakes of those, who, though
 meaning to *explain* and *reconcile* these doctrines,
 have thrown infinitely greater *obscurity* upon them,
 than the Scriptures have done, by their method of
 handling them :—
*Eternal generation. A God inferior to a God, deriving
 origin from God. A God eternal, but not self-
 existent, or independent. Two Jehovahs. A Jeho-
 vah not self-existent, but dependent on another Jeho-
 vah.* This is a language fraught with absurdity
 and contradiction ; and happy am I to say, that
 it

it is as inconsistent with the *Bible*, as it is repugnant to common sense and reason.

And yet, such phrases as these are frequently met with, in the writings of many eminent divines, who treat of the subject of the Trinity. Phrases, which tend rather to drive men to *infidelity*; by rendering the sublime, awful mysteries of our religion, not only *unintelligible*, but I had almost said *inadmissible*.

IV. That the doctrine of a Trinity in Unity is a *mystery* too great for our faculties to define, is an undisputed truth, but it is at the same time a *salutary truth*. Where would be the saving faith of the gospel, if all its truths were apparent to the human eye! It would be *knowledge*; it would be *fight*; not *faith*. Our faith, as well as our obedience, must be tried, must be put to the proof, before we can be qualified for those joys, which are prepared for us. Mysteries, that is, those great and hidden things of our religion, of whose truth we have the sanction of the divine word, though the manner of their Being, surpasses our understanding; such as, the doctrine of a *Triune-God*, three persons in one *Jehovah*. A *God incarnate*, *subject* to death, and yet the *Lord* of life and glory: these, and several other awful discoveries, which God has revealed, are proposed to us as objects of faith, under the penalty of *damnation*. Deists, and Socinians, and, (if modern accounts are to be credited) some of our late *American Colonies*, though still calling themselves Christians, have as a *Church* in a manner rejected, or in effect the same, trifled with them all.

all. Whereas, faith in such deep articles as these, is more acceptable to God, than faith in those that are less abstruse: because it pays *that* honour and deference, which are due, to the divine *veracity*. And the more seemingly *incredible*, the more out of the way of the ordinary course of nature, the thing is which we believe, (grounded upon testimony *divine*,) the more acceptable will be our *faith*, and *reliance*. Was not this, the very case of Abraham, whose faith is proposed to us as a model? It is recorded of him that *against hope, he believed in hope*, Rom. iv. 18. that is, he believed, where humanly speaking there was not evidence enough to ground his faith upon; *but he staggered not at the promise of God, through unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what he had promised he was able to perform; and therefore it was imputed unto him for righteousness.* Rom. iv. 20, 21, 22.

Let us next consider what we mean when we say, we believe in the *Holy Catholic Church*.

The Church is the Congregation of all Christians who believe and trust in Christ for salvation. The Church is called *holy*, because it engages all that are members of it to become *holy*; and also directs and assists them, in the accomplishment of it.

It is called *catholic*, or universal, because it is open to receive all the world into its communion. It does not, like the Church of Rome, assume to itself the right of catholic, so as to exclude all others but themselves. It opens the doors of salvation

vation to all people, nations and languages, that embrace the true faith of the gospel; but passes judgment upon none. It does not teach or impose as articles of faith, the *doctrines of men*, Mat. xv. 9. but those of the gospel only. It *neither adds to, nor diminishes from it*. Rev. xxii. 18, 19. and Deut. iv. 2. It forbids, as idolatrous, the worship of Saints or Images, particularly the Virgin Mary. It worships and prays to *God only*. It discountenances the doctrine of indulgences, which gives a privilege to commit sin, which privilege may be purchased with money. It protests against, as idolatrous, unscriptural, and absurd, several other rites and ceremonies of the Romish Church; the doctrine for instance of *Transubstantiation*, so repugnant to common sense, reason and Scripture. The withholding the cup from the laity, which is, in fact, preventing them from a due participation of the benefits of the body and blood of Christ; for our Saviour commanded *all* to drink of the cup, as well as to eat of the bread, those symbols and representations of his body and blood. Our Church, truly catholic, opens the Scriptures for the use of all her members, inviting them, after the example of her Lord, to search and study them; and from *that source alone* to draw their knowledge. *Who-soever shall drink of the water which I shall give him, says Christ, shall never thirst*. John iv. 14. Our Church disavows all other sacraments than those two only, which Christ hath ordained in his Church, *Baptism* and the *Supper of the Lord*.

The prayers of our Church are offered up in the well-known language of the country, not in one that is *unknown*; which is as contrary to
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Scripture as to reason. 1 Cor. xiv. 14. I can say with St. Paul, that *in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words, in an unknown tongue.* Ver. 19.

And lastly, not to dwell longer on the unhappy errors of the Church of Rome, we reject as unscriptural and inconsistent, the strange doctrine of *Purgatory*; which teaches, that the departed souls of the faithful, in order to be cleansed from their sins, before they can be received into heaven, must suffer for a time after death, and be *purged* with fire; from whence however they may be delivered by the prayers of the Church, provided they purchase them with money. Still let us exercise Christian charity towards them, love them as brethren, pity them for their errors, and as far as in us lies, endeavour to reform them.

It has been alledged that the religious sentiments of those of the Romish Church are much changed, and that they really do not now, inwardly entertain those erroneous doctrines, which are laid to their charge. As individuals, I believe the case to be so in many instances: I have freely conversed with some among them, men of worth and candour, who utterly disavow some of those doctrines, which I have here described as unscriptural. Yet still they are the doctrines of their *Church*; and until as a *Church* they reform from them, we, who are so blended and connected with them, should beware of the contagion.

Deism and Socinianism are pretty generally professed among the men of learning in France.
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I have conversed with some that have avowed it. (I would to God, I could confine it to those of that nation and religion only.) Had I myself known no more of the Christian religion, than is the established persuasion of that country, I also might perhaps have been driven to seek for refuge in that gloomy asylum.

The next article of our Creed, the *Communion of Saints*, is connected with the foregoing. It is a mutual participation of the benefits of Christianity. *We have one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.* Eph. iv. 5, 6. We have communion with God the Father, who has received us to pardon, upon Divine Justice being satisfied; with God the Son, who hath made this satisfaction; and with God the Holy Spirit, who *sanctifies* us. We have moreover communion and fellowship one with another, as Christians. 1 Pet. iii. 8. and Gal. vi. 10. Further, we have communion with the saints in heaven, with those who are departed in the true faith; which we shew, not by offering up prayers *to them*, which is unscriptural and idolatrous, but by honouring their memories; praying to God, that we may so follow their good examples, that *we may become fellow-citizens with the saints, and of the household of God.* Eph. ii. 19.

The forgiveness of sins, comes next under consideration. This it is which administers the only cordial to the penitent heart: *That though our sins be as scarlet, they shall be white as snow.* Isa. i. 18. Be our sins ever so many, ever so heinous and glaring, they shall be washed in that
fountain

fountain which was opened for sin and uncleanness—the precious blood of Christ. Zech. xiii. 1.
1 John i. 7.

I need not multiply quotations from Scripture to support the doctrine of forgiveness of sins; but it is necessary to guard my readers against some dangerous errors that have been built upon it. We have *no claim* upon God for pardon; the utmost that unassisted reason could do, was to *hope* that a God of mercy would forgive. These *hopes* has the gospel *confirmed*, by assuring us, that repentance through faith in Jesus Christ shall be accepted of, instead of pure unsinning obedience. Neither repentance alone, nor faith alone, will answer for our acceptance. True faith shews itself by its fruits, and is productive of repentance, and reformation of life. Then, and then alone, it becomes the saving faith of the gospel.

Could repentance alone; could even the best of our services, *entitle* us to future glories, then would Christ have died in vain; *for all have sinned and come short of the glory of God: being justified freely by his grace, through the redemption that is in Christ Jesus.* Rom. iii. 23, 24.

Nothing can be more inconsistent, though perhaps, nothing is more the fashion, than to profess *Deism*, or what the world calls *natural religion*. But I hope it has abundantly appeared in the course of this work; it has been particularly insisted on in lecture vii. that there was no period of time, since the fall of man, that *Deism* was the *true religion*. It never was the *intention* of God, nor was it of his *appointment*, that men should

should be left to collect their knowledge of spiritual things, from the *light of nature*. What then shall we say of those, who profess this *phantom* in a land enlightened by the gospel; and that under a show of exercising a more pure and perfect virtue! It argues great defect of *understanding*, as well as of *goodness*. To me it seems *impossible* that a *good* man can reject an offered revelation, supported by such high pretensions as the *Christian*, without enquiring into its title—and as much impossible (if he does enquire with *candour*,) not to *embrace* it. Happy would it be for themselves if they, who make morality their boast, and think, that because uniform virtue has a title to reward, *their* imperfect virtue has therefore the same claim, would consider of this matter, and not reject, or trifle with, their salvation. *For by grace are ye saved through faith, and that not of yourselves, it is the gift of God.* Eph. ii. 8. And it is declared of the just, that even they *shall live by faith.* Hab. ii. 4. Rom. i. 17.

If, on the other hand, mere faith, unproductive of the virtues of a good life—if the merits of Christ's death, and of his righteousness were to be so far imputed unto us, as to exempt us from repentance and the practice of virtue—if the Holy Spirit who dwells with us to sanctify and direct us, were only to act *for* us, and not *with* us, (as some sectaries of Methodists have absurdly taught) how trifling and unnecessary would all the moral precepts of the gospel appear—nay heaven itself would not prove a place of glory and bliss, were admission to be given to vice and impurity. It would disturb the happiness of other people—it would administer no true joy
to

to themselves. So true is that, of which St. Peter has forewarned us, that *fleshly lusts war against the soul*. 1 Pet. ii. 11.

Add to these, the positive declaration of Scripture, that *the wicked shall be turned into hell, and all the people that forget God*. Psa. ix. 17.

Having here made mention of the sect of *Methodists*, I must also observe, that I do not think it easy to ascertain what their erroneous doctrines are; some of those which are generally laid to their charge, have been peremptorily disavowed by Mr. *Wesley*, in an epistolary intercourse with me some years ago. I have known men of approved worth and orthodox sentiments, called Methodists, merely on account of their pious, religious demeanor. Were the doctrines of the gospel, these among others, *sanctification by the Spirit*, and the *imputed righteousness of Christ*, properly explained to the people—were something more than mere *morality* and *practical duties*, generally preached, and enforced, I verily believe, that *Methodism*, as well as many other fancies and errors of the times, would die away unnoticed.

Under this article of our Creed, *the Forgiveness of Sins*, two distinct kinds are comprehended—1st. Original; 2d. Actual.

I shall not enlarge upon original sin, until I come to the Sacrament of Baptism; for being born in sin, we are thereby made the children of grace.

Actual

Actual sin takes in all those sins which we ourselves by thought, word, or deed, commit; and these are done away (as I before observed) by faith and repentance; *one sin* alone excepted, which must now be explained.

All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness; but is in danger of eternal damnation. Because they said he hath an unclean spirit. Mark iii. 28, 29, 30. This last expression is not mentioned as the sin alluded to, but it was the circumstance that introduced the subject. You *now* blaspheme against me, deny my miracles, and impute them to the *Devil*. (The absurdity of which he lays before them in the preceding verses.) I have great compassion at present for you; upon your being better informed hereafter, you may think of me and the works I do in a different light. My death, resurrection, and ascension, and above all, my sending down the Holy Ghost, shall give such evidences of the truth of me and my gospel, that if after *these* you shall blaspheme, and lay such a charge against me, whom the Holy Ghost shall declare and prove to be *God*, ye resist a *Trinity in Unity*, and sin against God. St. Luke's manner of relating the same event, greatly corroborates the sense I have put upon what our Lord has declared. *He that denieth me before men, shall be denied before the angels of God; and whosoever shall speak a word against the Son of Man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.* Luke xii. 10. Which is in other words merely this: he that denies me *now* shall
be

be forgiven; the full evidence of me, and the aid of the Holy Spirit, are not yet vouchsafed to the world; but he that shall *hereafter* deny me, shall not be pardoned*.

From the declaration of our Lord, as thus explained, I think it appears, that none can be deemed guilty of this enormous crime, but the open, avowed, *apostatizing infidel*. He, who having been received by baptism into the Christian fold, avowedly blasphemes, and renounces his baptismal faith; this I think is *that sin unto death*, for the forgiveness of which St. John says, *I do not say that he shall pray for it*, 1 John v. 16. it is to no purpose, it is utterly unpardonable. It is of this sin that St. Paul speaks, in his epistle to the Hebrews: *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame.* Heb. vi. 4, 5, 6. This is a plain description of baptism, and of the spiritual aid communicated at baptism only; and since baptism cannot be repeated, the spiritual regeneration which is had, only at baptism, if once forfeited, can never be regained; it is impossible, if they shall fall away, to renew them again. So far then am I from supposing, that the blasphemy against the Holy Ghost was committed by those who denied our Lord upon earth; I rather conclude, that it could not in its utmost extent have been committed *there*, but

* See Burgh's Answer to Lindfay, Dub. 3d Edit. p. 213.

but that every baptized, apostatizing infidel, since the fullest manifestation by the Spirit of God has been finally given, is to all intents and purposes, guilty of that horrid sin, and blasphemy described by our Lord, by St. Paul, and St. John.

Does not the voice of reason tell us that the greater our means of knowledge is, and the more strength that is afforded us, the more will be required of us? Is not the parable of the pounds and talents given to shew this very equitable decision, that our future rewards will bear a proportion to our improvement; and that *to whomsoever much is given, of him shall much be required?* Luke xii. 48. *Unavoidable* ignorance will never be imputed to us as a crime. *Father forgive them for they know not what they do*, Luke xxiii. 34. are the merciful words with which the Redeemer of mankind expired on the cross. The very persons who crucified the Lord of glory, were the objects of his last prayer and compassion; and St. Peter importuned the *men who killed the Prince of Life, to repent and be converted, that their sins might be blotted out.* Acts iii. 15, 19. Nay, he himself openly and repeatedly with curses and oaths denied his Lord. Was the crime of these men less than that of those to whom our Lord had spoken? Surely, no. Nor can I ever believe, that to deny Christ, before he was proved to be the *Son of the living God*, was as criminal as it is now to deny him; or as it was to deny him, after the proofs arising from his death, resurrection, ascension, and the effusion of the Holy Spirit upon the apostles, at Pentecost, had been vouchsafed to the world.

I am

I am well apprized that commentators in general, and some men of distinguished worth and abilities, who have honoured me with their sentiments, differ from me upon this subject: and think, that the blasphemy against the Holy Ghost, should not be so understood, as to extend to the *Trinity*; but should be confined to the *third* person solely; that it relates to the calumny and blasphemous assertions of those who ascribed our Saviour's miracles, wrought by the Holy Spirit, to *Beelzebub*: and consequently that it was limited to the time of our Saviour's ministry on earth.

Far be it from me, to presume to dictate with peremptory decision upon these momentous subjects. Still farther should I be, from wishing to shut the doors of heaven against any of my fellow-creatures. It is my earnest wish and endeavour; it is the object of these lectures, to lead them to life and happiness; as well by displaying the threats and denunciations, as by expatiating on the blessings of the gospel. I have here stated what appears to me the sense of these passages. I have assigned my reasons for thinking so, and have laid them before the reader. Let him judge, whether what I have offered is, or is not consonant with the general tenor of Scripture. Thus far only I shall beg leave to add, that, let the blasphemy against the Holy Ghost be understood in either sense, this one awful truth is equally apparent and declared, that every sin, unless repented of, will prove a *sin unto death*: that not even the smallest instance of blasphemy or infidelity can be otherwise atoned for,

for, but by repentance through faith in Jesus Christ; productive of actual reformation. (See p. 167. which treats of the leprosy.)

The Resurrection of the Body, and the Life everlasting, come now in the last place to be considered. To offer proofs from holy Scripture, to support our faith in these salutary articles of our Creed, would I trust, be now unnecessary; they have been already, in the course of these lectures, particularly the ninth, laid before the reader; they are clearly and repeatedly set forth in the gospel. They were exhibited in the types and ceremonies of the Jewish law, and shown and preached to the Jews by Moses, and all the prophets, so far as to demand their faith. The weave offering of the first fruits was a figure and exhibition of the resurrection of the body, to which St. Paul refers, when he says *now is Christ risen from the dead, and become the first fruits of them that slept.* 1 Cor. xv. 20. And that Moses not only *knew*, but *taught* these doctrines, is repeatedly declared by Christ and his apostles; and I trust the unprejudiced reader will allow that I have already not only abundantly proved the truth of this assertion, but shown the *manner* in which this salutary doctrine was taught in the Mosaic writings.

Let the reader turn to the twelfth chapter of St. Mark's gospel, and see what were our Saviour's sentiments of those, who, though in possession of the books of Moses, denied the resurrection, Ver. 18. *And Jesus answering said unto them, do ye not therefore err, because ye know not the Scriptures, neither the power of God.* Ver. 24. *And as touching the dead, that they rise: have ye not*
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read

read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living. Ye therefore do greatly err. Ver. 26, 27.

Let me ask, doth not the same charge lie against those, who at this day assert, that eternal life and the resurrection of the body, were doctrines not taught in the writings of Moses? Such men are worse than Saducees, for they flatly contradict our Saviour and his apostles. See lecture ix.

I shall close the subject of the Creed with one observation.—As the consequence of our believing these truths, will be to the faithful servants of God, productive of blessings never to have an end; so it highly concerns us all, to beware of the fatal consequence of *unbelief*. Many there are, I am afraid, who would give up all prospect of future bliss, provided they were to die, and be no more heard of; the consciousness of having led a wicked life must excite such gloomy thoughts and wishes in their disturbed breasts; but *that* cannot be the case; the dead shall be raised whether men like it, or like it not. *All who are in their graves shall come forth to judgment, to receive the just reward of their deeds. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* John v. 29.

“ Shall all, but man look out with ardent eye,
 “ For that great day which was ordain'd for man?
 “ O day of consummation : ———

“ Great

- " Great day, for which all other days were made ;
 " For which earth rose from chaos ; man from
 earth,
 " And an eternity the date of God,
 " Descended on poor earth-created man !
 " At thought of thee, each sublunary wish
 " Lets go its eager grasp, and drops the world,
 " And catches at each reed of hope in heaven."

YOUNG.

The day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be, in all holy conversation and godliness. Looking for, and hasting unto, the coming of the day of God. Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Pet. iii. 10 to 18. Or more confounding still to Deists, Socinians, and other sectaries, who deny their Lord that bought them, with his precious blood.—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Jude 25.

LECTURE XVIII.

CONTENTS.

On the Ten Commandments.

BEFORE we treat particularly of the Commandments, it will be proper to make one or two observations on the preface, which our Catechism has set to them. That they are the same which God spake in the 20th chapter of Exodus, saying, *I am the Lord thy God who brought thee out of the land Egypt, out of the house of bondage.*

Exodus is the second book of Moses, which treats of the *departure* of the children of Israel out of Egypt, where they had been in slavery.

I have in my eighth lecture observed, that the Hebrew word מצרים metzrim, translated *Egypt*, signifies *afflictions*; it was a prophetic name given to that place, where the people of God were to suffer afflictions. It was a type and figure of the bondage under sin and Satan, which all Christians, the true Israel of God, are to undergo in this world; as *Canaan*, the Land of Promise, to which the children of Israel were *led*, was a type and figure of the *heavenly Canaan*, that *better country, which God hath prepared*, Heb. xi. 16. and unto which he doth, through the mediation of the

the Son, and sanctification of the Spirit, lead his faithful servants.

To accomplish this end, he hath laid down our duty; he hath told us what we are to believe and to do, in order to gain our admittance into the heavenly mansions; and to qualify, to give us a relish for those joys, which are to be found there; and that *if you would enter into life, or enjoy life, you must keep the Commandments.* Mat. xix. 17.

That this present life is not only a state of probation and trial, but a place of *education* also, to train us up for another, is confirmed by all things around us. It is the only clue, by which we can unravel and explain all the dispensations of Providence. It at once accounts for the mixture of happiness and misery, of virtue and vice, with which this world abounds. Trials, and difficulties, and a capacity of offending, are as necessary to a state of *probation*, as chastisements and corrections are, to a state of *education*.

When these Commandments shall be briefly considered and explained, I doubt not but they will all appear to my readers, as they do to me, in mercy calculated to purify and refine the corrupted nature of man; demanding our obedience, not only upon the authority of the Lawgiver, but also upon motives of *self-interest*. They are the kind admonitions of a *tender* parent, who *willeth not the death of a sinner, but that all should be converted and live*; who knoweth, how impossible it is, for *infidelity* or *impurity*, to dwell in his presence. He has therefore apprized us beforehand,
what

what *must* be the consequence of *disbelief*, or *disobedience*. We shut the doors of heaven against ourselves. We taint our relish for spiritual joys; and even, if admitted into the presence of God, and of just men made perfect, so far from being happy, we should be miserable in their pure society. The love of God and the love of man, must be cultivated in this our school of education, in order to *make us meet to be partakers of the inheritance of the saints in light*. Col. i. 12.

To give the greater weight to this body of laws, they were personally delivered by God (*Jehovah*) from Mount Sinai, to Moses the great Prophet and Lawgiver, and engraven with the finger of God on two tables of stone. The four first, on one table, comprehending our duty to God; being intended to assert and inculcate, his sovereignty over the universe, and the seclusive service that is due to him, the creator and preserver of all things; in contradiction to all other pretended Gods, whose service is prohibited in the most extensive manner. The remaining six, on the other table, comprehending our duty to our neighbour. *On these two Commandments, hang all the Law and the Prophets*. Mat. xxii. 40.

I. COMMANDMENT.

The first Commandment is, *Thou shalt have none other Gods but me*; and the doctrine conveyed in it, is, that there is but one divine nature, one Jehovah; at the same time admitting that there doth exist in this unity of nature, a plurality of persons; for the word translated here, *Gods*, is to be found in the Old Testament several

ral thousand times, and is here, (as it is always in the Old Testament, when read in the original) *plural*; it is a name of *office*, and not of *nature*, and literally signifies *interposers*, persons *engaging*, or *covenanting upon oath*; and being joined to the word translated *Lord*, (in the original *Jehovah*, which is always singular, and means the *one divine nature only*) it convey to us the doctrine of a *Trinity in Unity*, in the act of *covenanting upon oath*.

I have explained these two important words *Lord* and *God*, (in the original *Jehovah* and *Aleim*.) in my first lecture; and have expressed a wish that these had been first explained, and ever after retained in our translation of the Bible: for notwithstanding the dissertations of the late learned archdeacon *Sharp*, I am still of opinion, that the definitions given in my first lecture of these two important words, are the only ones that properly belong to them: and I trust they will appear such, to every man, at all versant in the Hebrew; (those alone excepted, who still suffer themselves to be misled by the *points*.)

The learned reader, who would wish for further satisfaction on these, and some other important Hebrew words, particularly *ברית*, (see lect. iv.) is requested to peruse archdeacon *Sharp's* dissertations on this subject, printed in London, in 1751, and the answers to them by the Rev. *James Moody*, and Mr. *Julius Bate*, published in 1754 and 1755.

The definition here given of the word *Aleim*, translated *God*, is further supported by the manner

ner of expression made use of in the creation of man, which confers the highest honour and dignity upon his nature. Let *us* (the persons in the Godhead) *make man in our image, and after our likeness.* Gen. i. 26. And again, *the Lord God* (Heb. *Jehovah Aleim*) *said, behold the man is become as one of us.* Gen. iii. 22. The Old Testament, therefore, the more closely it is studied, the more evidently will prove itself to be, what in the gospel it is called, the foundation upon which the New is built; teaching a *Trinity in Unity*; *redemption of the world through Jesus Christ*; and *eternal life through him*; enabling the ministers of the gospel, who shall *search the Scriptures*, as their Lord hath commanded, *beginning at Moses and all the prophets, to expound unto their flocks in all the Scriptures the things concerning Christ.* Luke xxiv. 27.

II. COMMANDMENT.

In this Commandment idolatry in all its various shapes is prohibited: though the idolatry of the *heathen* world is principally here levelled at. The heathens had their celestial, or heavenly deities; the sun, moon, and stars; which they supposed to preside over the air, and to be the directors and governors of the universe; erecting altars to them, on the tops of mountains, pyramids, and towers. (See lect. v. where the Tower of Babel is shown, to have been built for this purpose.) Again, they had their *terrestrial*, or *earthly* deities, whom they supposed to preside over things below; to whom they erected low altars on the *ground*. They had also other deities, whom they made to rule over the *watery element*;

element ; whom they worshipped on the banks of lakes and rivers. Ancient history abounds with instances of these idolatries : and the poets have celebrated them.

The river Nile in particular, was not only worshipped by the Egyptians as a god, but altars were erected upon its banks, on which human sacrifices were offered to it. See Univ. Hist. vol. i. p. 493. Dub. edit.

That they of the Romish Church are notoriously guilty of idolatry, their worship of Saints and Images, particularly the Virgin Mary ; their praying to them, or praying to God through them, which is equally prohibited in this Commandment, and their worship of the consecrated wafer, which they call the *Host*, too plainly shew. But to turn our researches from others to ourselves. How many are there among us, against whom, (though in an inferior degree) I am afraid, the charge of idolatry may be brought ; setting up that idol of their hearts, their own reason, in opposition to the revealed word of God ; trusting rather in their *own* righteousness, than in his manifold and great mercies. What is this, but worshipping the *Creature* instead of the *Creator* !

Against idolatry of every kind, has God declared himself a *jealous* God. Now in order to understand the force of this expression, I must observe, that the Lord God has been pleased to represent himself in the book of Scripture, as a Spouse in Christ, wedded to his Church ; the *Jewish*, under the Mosaic ; the *Christian*, under the

the Gospel dispensation. *Turn, O backsliding children, saith the Lord (Jehovah) for I am married unto you.* Jer. iii. 14. And again, *I was an husband unto them, saith the Lord.* Jer. xxxi. 32. This mystical union, then, between Christ and his Church, being represented under the figure of a marriage, explains the expression of a *jealous* God. I will not suffer you to withdraw your duty and allegiance from me, with whom you are mystically joined in marriage, but will visit the sins of the fathers upon the children, &c. which visitations are merely *temporal*; the vices of the parent must in many *cases*, in the *course* of nature, entail their unhappy effects upon their *offspring*; whether it be, by impairing the powers of the *body*, or of the *mind*; or in various other instances. But besides this *natural* tendency of vice to beget misery, we have an assurance in this command, and in many other parts of Scripture, that the providence of God watches over the good, and is withdrawn from those that do evil; of the former he has declared, *Leave thy fatherless children, I will preserve them, and let thy widows trust in me.* Jer. xlix. 11. Of the latter, *The Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows.* Isa. ix. 17. That these visitations extend no farther than this life, is evident from Scripture, which, when talking of the final judgment, speaks a different language; *The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.* Ezek. xviii. 20. Nay, the words of the Commandment in general, extend even these tempo-
ral

ral visitations, to the children of those *alone*, who inherit their father's crimes; when drunkenness, lust, and other vices are equally the character of father and son.

"Example strikes

" All human hearts, a bad example more,
 " More still a father's, *that ensures* his ruin.
 " The parent of his *Being*, thus becomes
 " Th' unnatural parent of his *miseries*.
 " And makes him curse the Being which he
 gave." YOUNG.

The punishment runs to the third and fourth generation of them that *hate* him. But how extensive and boundless is God's tenderness! he *will shew mercy unto thousands in them that love him, and keep his commandments*.

III. COMMANDMENT.

The third Commandment forbids cursing and swearing in conversation, whether the name of God be mentioned or not. It forbids the making use of the sacred name of God upon trifling occasions, or at any time, without awful reverence and seriousness.

" Nec Deus interfit, nisi dignus vindice nodus
 inciderit." HOR.

Never make mention even of the *name* of God, unless the subject and occasion be worthy of it.

The *name* of God, as I have observed in my seventh lecture, often signifies *God* himself; but
 more

more especially the *second* person in the God-head, and in this sense the Commandment forbids the speaking of God, or his religion, with levity or contempt. It requires an innocence and simplicity of conversation, as our Saviour has explained in his sermon on the Mount; to which I refer you. Mat. v. 35. It does not forbid your swearing before a magistrate, or any person qualified to administer an oath to you; for an oath when solemnly taken in such cases, is strictly lawful and *beneficial* to society. An oath is an appeal to God for the truth of what you say, and a calling upon him, who knoweth all your thoughts, to be avenged of you if you swear falsely, whether by concealing any part of the truth, or equivocating, or evading in your testimony; you are candidly, and without partiality, to tell the truth, the whole truth, and nothing but the truth.

All rash vows and promises, are forbidden by this law, and these generally speaking lead men, either into sin, or into great embarrassment. All compulsory oaths, which at this time have been imposed upon the people, principally in the southern parts of this kingdom, by the disturbers of the public peace, (I write this in September 1786) are not only highly criminal in those that tender them, but are utterly without obligation, on those who are forced to take them. Nay, the observance of such oaths, would be a real crime; upon this one clear maxim, that no act of yours can render *that* lawful, which the laws of God, or of your country, have declared to be *unlawful*. The insidious pretext of tendering these oaths, in a quiet, unhostile manner, makes little or no altera-

alteration in the nature of the guilt of those that propose these oaths, but it encreases the guilt of those that take them officiously; of those who court the opportunity, and throw themselves in the way of these lawless insurgents, with a view to be *compelled* to be sworn; which has been of late, so prevalent a practice.

IV. COMMANDMENT.

The fourth Commandment, which is the last of those of the first table, or of your duty to God, enjoins a due observance of the Sabbath day. This appointment was as early as the creation. It was one of the days of Paradise. The word שבת *Sabbath* signifies *rest*; and the reason assigned by God, why he blessed the seventh day, was, because on that day he *rested* from the work of creation. This is his own express declaration delivered as clearly as words can make it, in Gen. ii. 2, 3. *And on the seventh day God ended his work which he had made, and he rested on the seventh day, &c. And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work.* And in Exodus xx. when this Commandment was republished among the rest, from Mount Sinai; it is introduced with this significant word, *REMEMBER the Sabbath day to keep it holy*; recalling to their memory its prior appointment—and after recapitulating the nature of this commandment; after the recital of the works of creation, and God's resting on the seventh day, the commandment concludes with assigning the same reason for setting apart this consecrated day, that had been assigned in paradise, *WHEREFORE the Lord blessed the seventh day, and hallowed it.*

it. Six days in every week are allowed to us for the ordinary business of life; but the seventh day God hath reserved to himself, he hath sanctified it, that is, *separated* it, set it apart for religious exercises; and hath forbidden all works on that day, excepting those of piety, charity, or necessity; *real*, not *feigned* necessity. The worship of God, both public and private, the contemplation of the works of creation and redemption, are the proper employments of this *consecrated* day. If, besides the blessing of creation, common to all the human race, the children of Israel were to *remember, that they were in bondage in the land of Egypt, and that the Lord their God brought them out thence, through a mighty hand, and by a stretched-out arm; therefore the Lord their God commanded them to keep the Sabbath day; Deut. v. 15.* (and that this bondage and deliverance of theirs, was a type and figure of the bondage of sin and Satan, and of redemption through Jesus Christ, has been before observed;) have not we, Christians, much more reason to commemorate with gratitude and praise, the full accomplishment, and actual enjoyment of those mighty blessings! the glorious redemption, which our Lord has wrought for us, by his death and resurrection! If by his death we know that he was *mortal*; by his raising himself from the dead, we know that he was *immortal*, and hath triumphed over sin and the grave; and hath thus ensured our own resurrection: and therefore he is said to *have risen for our justification.*

And at the appointed time after his resurrection, he sent down the Holy Spirit upon the apostles at Pentecost, which enabled them to propagate,

pagate, and continue down to us, the glorious light of the gospel, which we happily enjoy.

To commemorate these two important events, which crowned all our hopes, did the apostles change the Sabbath from the *last*, to the *first* day of the week; *that* being the day, on which both these memorable events happened. See lect. x.

The duty here enjoined us, of a due observance of the Sabbath, now called the *Lord's* day, is calculated, as indeed all of our duties are, for our *own* important *interest* and *advantage*: (for God needeth not, nor can he be benefited by, our services.) We are here in a *School of Education*, training up ourselves, by religious exercises, to the knowledge of God, and our Redeemer Jesus Christ, whom to know is life eternal; purifying and refining our natures, to *make us meet to be partakers of the inheritance of the saints in light*; Col. i. 12. or, still more animating, *that we may be partakers of the divine nature*; 2 Pet. i. 4. which we cannot possibly aspire to, without exerting our diligence here. St. Paul hath told us, *that there remaineth therefore a rest*, (or, as in the original, and margin of the Bible) a *Sabbatism*, a-keeping of a Sabbath, *to the people of God*; Heb. iv. 9. which implies, not merely a cessation from labour and toil; but an holy, happy, and eternal rest, of which our earthly Sabbaths are a type and earnest.

It is much to be feared, that the modern way of spending this consecrated day, is but ill calculated to prepare and qualify us for the spiritual joys of an *heavenly* Sabbath. Look around in the world,

world, and say, where are the signs of a day of rest, of a sacred repose, to be found! So far is it from a day of *rest*, that it is purposely singled out by men of all ranks, from the highest to the lowest, as a day of *travelling*, a day of *labour* and *fatigue* to *themselves*, to their *servants*, and to their *cattle*, in open violation of an express command of God, who has declared, that *if you would enter into life, you must keep the Commandments.* Mat. xix. 17.

If the crime here before us, were a breach of the law of the land, if it were an indictable offence; what court, what judge, or jury, could avoid (consistently with their oaths,) bringing in, *nine* perhaps out of *ten*, of those that practice it, *guilty*? One court there is, one awful, universal assize, where the searcher of all hearts shall sit as judge; at the bar of whose tribunal we shall all stand our trials. And the sentence to be pronounced is upon record in the gospel. It is the fashion of the times to make little of this Commandment; the gospel of Christ represents it otherwise; but even admit this plea, what says our Lord, the very person who is to be our judge? *Whosoever shall break one of these least Commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do, and teach them, the same shall be called great in the kingdom of heaven.* Mat. v. 19.

The minister of the gospel who remonstrates against this shameful abuse of the Sabbath, is either charged with austerity and preciseness, or answered with low sarcastic jocularities; that *we have the prayers of the Church*—and so indeed have

have the worst of *criminals*. Our *Church*, with that charity that distinguishes her worthy members, prays for all *Jews, Turks, heretics, and infidels* likewise; that God would be pleased in his mercy to take from them all hardness of heart, and CONTEMPT of his word. Would the modern Sabbath-breaker chuse to be ranked among these!

There is no difficulty in ascertaining how this day is to be kept holy; a considerable portion of it must be dedicated to religious exercises; both those of the Church, where nothing but necessity should prevent your attendance, and those in private. It is a day that must not be prostituted and abused, by work, or labour of any kind. Whether you attend divine service or no, (which in my opinion makes but little alteration in the case.) I see nothing either in the letter, or spirit of this law, that gives any sanction to these fashionable instances of trifling with it. Either piety, charity, or necessity must be one day pleaded, at that awful tribunal, where the searcher of all hearts shall sit as judge.

The enjoyment of innocent society, of neighbourly, friendly intercourse, is by no means forbidden by this law—when under the guidance of sobriety and religion, such social communication becomes a *virtue*, as well as true enjoyment; it enables you to *let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Mat. v. 16.

V. COMMANDMENT.

The fifth Commandment, requires your paying due respect and duty to your parents; to fol-

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low their good advice and example, and obey their *just* commands ; to shew them every mark of affection and regard ; to bear with their infirmities ; to relieve their *wants*, if they stand in need of it. All this is implied in the word *honour*. But still farther, you are, as the Catechism has well enlarged upon this duty, to honour and obey the King, and all that are put in authority under him ; to bear him true allegiance, whether you take the oath of allegiance or not. You are bound to this, as being his subject, and living under the protection of his laws and government. You are to submit yourself to all your governors and teachers, them who rule over you, and them who have the care of your education ; your spiritual pastors and masters, who are your parish ministers, whose province and duty it is, to instruct you in your religion, and *make you wise unto salvation*. 2 Tim. iii. 15. To order yourself lowly and reverently to all your betters, that is, those whom Providence has placed in higher stations than you, and to shew condescension and humility to those below you. The meanest man upon earth is your fellow-creature ; the lowest servant in your household is to be treated with tenderness and benevolence. You are, in a word, to *be kindly-affectioned one to another, with brotherly love, in honour preferring one another ; Rom. xii. 10. and doing to all men, as you would they should do unto you.*

VI. COMMANDMENT.

The sixth Commandment is against murder of any sort or degree. The taking away the life of a human being, with design and without lawful authority.

authority, is murder. Suicide; that is, the destroying wilfully your own life, is perhaps the blackest instance of this horrid crime, attended with this aggravating circumstance; of obtruding yourself into the presence of an incensed God, without a moment's power of repentance. Is annihilation the object of the self-murderer?

- " Is *that*, all nature starts at, thy desire?
 " Art such a clod to wish thyself all clay?
 " What is that dreadful wish?—The dying groan
 " Of nature murder'd by the blackest guilt.
 " What deadly poison has man's nature drank?
 " To nature undebauch't no shock so great;
 " Nature's first wish is endless happiness;
 " Annihilation, is an after-thought,
 " A monstrous wish unborn, 'till virtue dies.
 " And oh! what depth of horror lies inclos'd?
 " For non-existence, no man ever wish'd,
 " But first, he wish'd the Deity destroy'd."

YOUNG.

Is *self-murder madness*? I grant it is: but oftener of the *heart* than of the *head*. And what is the madness of the heart?

" Our utmost bound of guilt.

- " A sensual, unreflecting life is big
 " With monstrous births, and suicide to crown
 " The black infernal brood. The bold to break
 " Heaven's supreme law, and desperately rush
 " Thro' sacred nature's murder, on their own.
 " Because they never think of death, they die.
 " 'Tis equally man's duty, glory, gain,
 " At once to shun, and meditate his end."

YOUNG.

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Thus

Thus much for *suicide*—let us next consider *that* horrid fashion, *that* disgrace to a Christian land, *duelling*. It is murder even to kill a man in self-defence, when the act which occasioned it is criminal; and this takes in all species of duelling. No man has a right either to send a challenge to another, or accept of one from him. Previous appointments to meet and fight with weapons that may occasion death, under the fashionable pretence of honor, is a settled determination and agreement, to throw yourself into a likelihood of committing a most capital offence against God and man. In the eyes of God it is murder even to *stake* your life. It is murder, let either fall a sacrifice to this horrid appointment, which reflects the highest dishonour upon any nation or people that shew it countenance. It is murder to be a *second*, unless upon the principle of preventing bloodshed. A duellist, whose ruling principle is honour; who is ever revenging the smallest affronts by premeditated murder—or as a *second*, stimulating his fellow-creature to a savage ferocity, (call such men by what name you will, however virtuous they may be in other respects,) cannot possibly be esteemed *Christians*; because they set up a standard of duty, and deliberately adhere to it, in direct opposition to the Christian religion. See our Saviour's sermon on the Mount. Mat. v, vi, vii.

Far be it from me to insinuate however, that every man who fights a duel, is stimulated by a principle of revenge or malevolence. I know it to be often otherwise. But this I will affirm, that upon Christian principles, no provocation can justify a duel. True valour is of a *passive*, rather than an *active* nature. It shews itself in bearing

bearing with patience and resignation the evils of life. It acts upon a principle of duty, and a reliance on the protection of the Almighty. *Active* courage is very rarely a Christian virtue; in the case of duelling, it is at best, loving the praise of men, more than the praise of God: and is utterly incompatible either with the *principles*, or the *object* of the Christian religion.

But the Commandment is of still farther extent; it requires that you should hurt nobody by word or deed; not to defame or falsely asperse your neighbour's character; all acts of cruelty and revenge; all evil designs, or even wishes of injuring your neighbour, are hereby forbidden. *Who so hateth his brother, says St. John, is a murderer.* 1 John iii. 15. The spirit and intention of this Commandment might be carried still farther. I could shew, that it requires your avoiding every occasion of exposing to unnecessary danger, the life, or even health of yourselves or others. How far intemperance and debauchery, by destroying the constitution, and shortening the lives of men, may hereafter be imputed as an aggravation of their crimes, let Reason and Religion decide. Self-love is as much your duty as the love of your neighbour; it is the standard by which you are to regulate your love for your neighbour. Add to this, that the vices above-mentioned are of the number of those of which St. Paul says, *that they which do such things shall not inherit the kingdom of God.* Gal. v. 19, 21.

VII. COMMANDMENT.

The seventh Commandment forbids all criminal intercourse between the sexes; but especially
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in cases where the marriage vow has strengthened the ties of chastity and fidelity. In these it is *perjury* as well as *adultery*. The spirit of this law requires, that your *thoughts* and *inclinations*, as well as your actions, should be *chaste* and *undefiled*. Our Saviour's declaration is, that *whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart*; Mat. v, 28. and St. Paul says, *flee fornication. Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body.* 1 Cor. vi. 18. *Be not deceived, saith he again, neither fornicators, nor adulterers, &c. shall inherit the kingdom of God.* 1 Cor. vi. 9, 10.

Is it possible that men, who openly* and avowedly live in one continued practice of these crimes, can believe the Bible!

Is it possible that vices which are so pernicious to the happiness of human society, so directly opposite to the laws of the gospel, shall become fashionable in a country where *that* gospel is embraced? That no marks of disapprobation, and displeasure shall be shewn to those, who are notorious for the practice of them? The miserable wretch who steals his neighbour's *lamb*, to satisfy the cravings of hunger, is seized, condemned, and suffers for his crime. Whereas, the rich, or the powerful man, who breaking the sacred bonds of hospitality and friendship, steals away, and debauches the daughter or the *wife* of him who receives him as his guest, or perhaps violates the solemn oath and engagement by which he has been bound to his own consort; such a man is openly visited, received, and countenanced, in the circle of his acquaintance and neighbours.

No

No severe insinuations however are hereby intended, against the mode of administering justice: to the honour of our constitution and government, it is dispensed with mildness and impartiality. But it is notorious, that there are some crimes of the deepest dye, which human laws cannot reach. If however vices under *this* description as well as *others*, were more discountenanced than they are; were the perpetrators of them, treated with that distance and disapprobation, which the apostle has recommended, religion would be more practiced, and vice less prevalent than at present. *I have written unto you, saith St. Paul, if any man that is called a brother, (and we are all as Christians, brethren) be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one no not to eat.* 1 Cor. v. 11. And again, *be not partaker of other men's sins, keep thyself pure.* 1 Tim. v. 22.

Not to *discountenance*, in the cases under our consideration, is to *countenance* and *approve*, and it is well if such a conduct as is here reprobated does not constitute those who thus countenance it, parties in the guilt.

“ Qui non vetat peccare cum possit, jubet.”

SENECA.

Our Saviour, it is true, ate and drank with publicans and sinners, but it was with a view to reform them: the important errand he came upon, was to save sinners; and his example is proposed as a pattern for our imitation. We should first endeavour to reform our neighbour from the error of his ways, and where we cannot
avail.

avail, we are to discountenance. See Mat. ix. 6. The rule which the Psalmist laid down for his own conduct should regulate ours. *I have hated the congregation of the wicked: and will not sit among the ungodly.* Psa. xxvi. 5.

VIII. COMMANDMENT.

The eighth Commandment was given to secure every man in his property. It forbids all acts of fraud, whether public, which is robbery; or secret, which is theft. It forbids your doing in yourself, or countenancing in others any action which may unjustly deprive another of his right, whether it can be done with impunity and secrecy, or not. All attempts to overreach your neighbour in a bargain; all advantages taken of his weakness, his ignorance, or his distress, are forbidden by the spirit of this law. Your living beyond your income leads you imperceptibly to a breach of this law, by obliging you to contract debts which you are not able to pay, and of course to injure your neighbour in his property; refusing, or even unnecessarily delaying, to pay your just debts, after demand made. The putting the parties to trouble and expence, taking advantage of mistakes in point of law or form. The omitting to make compensation for any loss or injury sustained. All these are instances of a breach of this law. You are to be true and just in all your dealings; you are to do unto all men, as you would that they (in point of duty) *should do unto you.* The luxury and extravagance that so generally prevail among the men of fortune; or among those who wish to be looked upon, as *men of fortune*, must take from them the *inclination*,

tion, as well as *power*, of being *humane* to their *tenantry*; *just* to their *tradesmen*; *honest* to their *families*; or *charitable* to the *poor*. Nor can they, if not devoid of the feelings of humanity, be at peace within themselves.

IX. COMMANDMENT.

The ninth Commandment is against perjury, which is taking a false oath, when examined by a person empowered to administer it. The nature of an oath has been already explained in the third Commandment. Your neighbour is every man, or every body of men. Could you by perjury, save the life even of your dearest friend, it must not be committed; nor must the truth be concealed, to answer any purpose or advantage whatever. It is a breach of this law to speak a lie, whether on oath or not. On all occasions *truth* must be adhered to. The sacredness of an oath is obvious to every thinking man. The lives and properties of the individuals, the welfare of the community may, and often do depend upon it. The multiplicity of oaths—the requisition of them in matters of little or no moment, have in some measure destroyed their efficacy. The tendering of oaths both by the magistrate, and in the courts of justice, in a *careless, slovenly* manner, without any appearance of awe and reverence, have tended yet further to instil the same irreverence into the breasts of those that take them; and of course, to open the doors of perjury. The magistrate should *feel*, and *show* that he feels, this awe and reverence, which it is his duty and interest to cultivate in the hearts of those he examines: if he does not, he is himself a transgressor of the

third

third Commandment, whilst he is enforcing the *ninth*; and unworthy of the trust reposed in him. "Si vis me fieri, dolendum est primum tibi ipsi."

X. COMMANDMENT.

By the tenth Commandment, you are forbidden to countenance the unlawful thoughts of the heart. You are not to repine at the prosperity of another, nor rejoice at his adversity. You are not to covet, or desire to obtain by unlawful means, any thing that is your neighbour's; and our Saviour has told you, that *every man* is your neighbour. See Luke, chap. x. You are, with St. Paul, *to learn in whatsoever state you are, therewith to be content*; Phil. iv. 11. whether in riches or in poverty. *You are to keep your heart with all diligence, for out of it are the issues of life*; Prov. iv. 23. *for out of the heart proceed, evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man*; Mat. xv. 19. nay, where the evil *action* or *desire* are not the consequence of evil *thoughts*, yet still, to *countenance* such thoughts is forbidden by the *spirit* of this law. It leads you to *envy* your neighbour, to *murmur* against God; and is destructive of that peace and contentment of mind, which is one of the *greatest* blessings in life. In a word, you learn from this Commandment, to labour truly to get your own living, and to do your duty in that state of life, in which it hath pleased God to call you.

LECTURE XIX.

CONTENTS.

On Prayer in general.—On the Lord's Prayer.

HAVING in my three last lectures gone through, and briefly laid before my readers, the nature of what they are required to believe, and to do, as declared in Scripture; let us in the next place consider the duty of prayer. The Catechism in its preface to the Lord's Prayer, tells you (of which your own breasts must convince you,) that you are not able of yourselves to walk in the Commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for, by diligent prayer. St. Paul likewise says, that *we are not sufficient of ourselves even to think any thing as of ourselves; but our sufficiency is of God.* 2 Cor. iii. 5. And our Saviour himself, who was the composer of this prayer, has assured you, that *whatsoever ye shall ask the Father in my name, he will give it you.* John xvi. 23.

If the duties required of you be great and important, the assistance afforded you is great in proportion. The aid of God's grace, the powerful supply of the spirit of God, is communicated to all Christians at baptism, and continued to them, or withdrawn from them, according as they shall cherish, or abuse, this divine gift; so that it

is.

is your own faults, if you are either ignorant of your duty, or unable to perform it. The Holy Spirit, who is your guide and director, is never wanting to that man who is not wanting to himself. You are materially instrumental to your own ignorance and weakness, with which also you shall stand justly charged as criminals, if you do not by daily prayer, put yourselves under the protection of the Spirit of God.

Prayer is not only our *duty*, but our *refuge*. It is the only sure asylum to which we can fly, in the hour of distress.

- " A soul in commerce with her God, is *heaven* :
- " Feels not the tumults, and the shocks of life,
- " The whirls of passion, and the stroke of heart ;
- " A Deity *believ'd* is joy begun,
- " A Deity *ador'd* is joy advanc'd,
- " A Deity *belov'd* is joy matur'd,
- " Each branch of piety delight inspires.
- " Praise the sweet exhalation of the soul
- " That joy exalts, and makes it sweeter still :
- " Prayer ardent, opens heaven ; lets down a stream
- " Of glory on the consecrated hour
- " Of man, in audience with the Deity.
- " Who worships the great God, *that* instant joins
- " The first in heaven, and sets his foot on hell.

YOUNG.

But prayer in itself will not act like a charm, there are ingredients necessary to render it an healing medicine to the soul.

Your prayers must be accompanied with humility, and attention ; you must *pray with faith,*
nothing

nothing wavering, James i. 6. and with such a faith as shall shew itself by thy works; for *faith, if it have not works, is dead*. James ii. 17. Your posture in prayer should be suitable to your own unworthiness, and the majesty of that Being whom you are invoking. The proper posture for prayer is meekly to kneel upon your knees; and not stand up, when in the house of God, gazing around, and saluting your acquaintances at the very time of service, when with your lips you are addressing the majesty of heaven, though your hearts are far from him.

THE LORD'S PRAYER.

The form of prayer which we come now to explain, though short, is full of the most sublime matter, and instructive lessons. It is the model, by which we should regulate all our other more particular devotions. It is so comprehensive, that all our wants may be reduced within the compass of it; and yet so particularly worded, that none but the true Christian can worthily make use of it in his devotions.

Were the uncharitable, revengeful man attentive to the import of the words he utters, when he says, *forgive us our trespasses as we forgive them that trespass against us*; he would not dare to approach the divine majesty in such a language, as was likely to bring down upon himself a curse, and not a blessing.

Can the unrelenting sinner be interested in praying for the coming of *that* kingdom, whose
ultimate

ultimate approach and establishment, must determine his own final ruin and destruction?

But the presumption is, that the major part of Christians, learning this prayer in their childhood, and growing up to maturity under the habit of repeating it, in a cold inattentive manner, are too apt to continue to do so, all their lives, without maturely considering the matter it contains, or paying *that* awful reverence to the divine person that composed it.

The address with which this prayer opens,

Our Father which art in Heaven,

has been in a great measure already explained in the first article of the Creed. If creation was the act of a Trinity in Unity—if restoring fallen man to Divine favour and acceptance, was the act of a Trinity in Unity—if the name of *Father* be not limited to the first person in the Godhead, excepting when it belongs to *office*, as I trust have been already clearly shewn in lecture xvi. but equally belongs to the *Divine nature*, to a *Trinity in Unity*, to the *Godhead*; then does the Lord's Prayer open with an address to, as the Creed opens with our professing a belief in, a Trinity in Unity, whom we call *our Father*, as being the common Creator of all mankind; but Father of us Christians more especially, as being *sons of God by adoption*; Gal. iv. 5. *children of God, being the children of the resurrection*; Luke xx. 36. and, says Jesus, *I am the Resurrection and the life*; John xi. 25. *sons of God, as being led by the spirit*; Rom viii. 14. redeemed by the Son, and sanctified by the Spirit:

rit: but expressly and literally *created* by Jehovah Aleim. See lect. i.

This privilege of supplicating the Divine Being, as our Father in heaven, at the same time that it is an acknowledgment of his infinite power; conveys to us also the comfortable idea of his parental tenderness and love; *that, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him, for he knoweth whereof we are made, he remembreth that we are but dust.* Psa. ciii. 13, 14. We say, *which art in heaven*, not limiting the Divine Being to any place, for he is present every where. *Do not I fill heaven and earth, saith the Lord?* Jer. xxiii. 24. But in observance of Scripture-language, *Thus saith the Lord, the heaven is my throne, and the earth is my footstool.* Isa. lxvi. 1. The residence of the type, and of the antitype, bearing one and the same name in Scripture. See lect. i.

Hallowed be thy Name.

The *name* of God is hallowed in part, when treated as holy and sacred; never blasphemed, prophaned, or taken in vain. But more especially, in this, as well as many other places of Scripture, the *NAME* of God means God himself, the second person in the Godhead, *for all things were created by him and for him, and he is before all things, and by him all things consist.* Col. i. 16, 17. See lect. vii. In this sense we hallow the *name* of God, when we thankfully acknowledge, that we owe the whole of our redemption to his merits, and shew our gratitude by commemorating that redemption in the manner

ner he has appointed; *not trusting in our own righteousness, but in his manifold and great mercies.*

Thy Kingdom come.

The kingdom of God, or as St. Matthew styles it, the kingdom of *heaven*, which means the same thing, has different senses according to the subject wherein it is mentioned. Sometimes it denotes *that* kingdom or dominion, which, as Creator he exercises over the world. This kingdom having been already *come*, cannot be comprehended in what we are taught to pray for. Sometimes again, it denotes the present state of the gospel, that everlasting kingdom of God, which was in the fulness of time to be set up, and put under the government of *Christ*: to subsist first, in more imperfect circumstances, as it stands at present; by some embraced, and by others rejected; and hereafter universally to prevail in the kingdom of glory. To this kingdom, as now established and subsisting on earth, doth Daniel's remarkable prophecy relate, in his interpretation of Nebuchadnezzar's dream. This is that *fourth* kingdom, which was *never to be destroyed, but was to break in pieces, and consume all the other kingdoms, and to stand for ever.* See Dan. ii. This is *that* kingdom, which Christ and his apostles established on earth; and over which he presides. Of this kingdom the gospel speaks largely; and pictures it out in a variety of parables. In *that* of the sower—of the tares among the wheat—of the grain of mustard-seed—the hidden treasure—the pearl of great price—the net cast into the sea. See Mat. xiii. And still more particularly, in the parable of the labourers in the

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the vineyard ; so descriptive of the present state of the gospel. See Mat. xx.

But neither is *this* the ultimate sense in which we are to understand this petition ; for why should our Lord teach us to pray for the coming of a kingdom, which he had himself established, if some further, and more extensive object was not intended by it ! The kingdom for which, in its grand and most important sense we daily pray, relates to that happy period, for which in the sublime language of the Burial Service we pray, that God may be pleased of his gracious goodness, shortly to accomplish the number of his elect, and to hasten his *kingdom* ; of which the prophet David foretels, that *all the ends of the world shall remember themselves, and turn unto the Lord ; and all the kindreds of the nations shall worship before him.* Psa. xxii. 27.

That such a kingdom is still in reserve ; that the kingdom of God, for which we pray, is not yet in its ultimate and most important sense arrived, we have the sanction of both the Old and the New Testament to think.

Thus Daniel :—*And the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him.* Dan. vii. 27.

Thus the Psalmist, with reference to the covenant of redemption :—*I will declare the decree : the Lord (Jehovah) hath said unto me, thou art my Son, this day have I begotten thee ;* and in consequence of

this appointment ; *ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Psa. ii. 8. *Isaiah likewise :—Behold I create new heavens and a new earth ; I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.* Isa. lxxv. 17. to the end.—And again :—*I will gather all nations and tongues, and they shall come and see my glory.* Chap. lxxvi. 18. to the end. Numberless passages to the same import might be quoted in support of what is here advanced. I should rather wish to refer the reader to the places themselves. Let him peruse the last chap. in Zechariah. Rom. xi. 25, 26. 2 Pet. iii. 13. Rev. xxi. and I think he will see enough to convince him that the kingdom, for the coming of which we are taught to look forward and to pray, is not yet in its most important sense, arrived ; that several grand events must first take place : they will be rather an introduction to it. These especially, the downfall of that power, be it what it will, which is called by St. Paul, *the Man of Sin, whom the Lord is to destroy with the brightness of his coming* ; 2 Thes. ii. 8. of that power called *Antichrist*, or the Beast, as described by St. John, who, with the false Prophet, are to be finally destroyed. Let the followers of Rome papal ; and of that false Prophet Mahomed, take warning from the prophecies respecting these powers, and shun the evils that seem impending, and in reserve to be accomplished upon them. Let the reader compare together Dan. xii. 2 Thes. ii. and Rev. xxi. with bishop Newton's dissertations on the places, and dean Prideaux's Life of Mahomed, and I think he will see, that as these two grand impostures

impostures arose much about the same time, so their downfall seems to be marked out, as to happen nearly about the same period. Mahomed forged the Koran in his lonely cave much about the same time that the Bishop of Rome, by virtue of a grant from the tyrant Phocas, assumed the title of *Universal Bishop*, viz. at the beginning of the seventh century, although he did not become a *temporal prince* for above one hundred years after. At what precise period of time the downfall of these powers is to take place, we cannot, nor doth it become us to attempt to decide; but I think it is foretold, that no great distance of time will intervene between these two tremendous scenes; and that they both are to take place before the calling of the Jews. The restoration of the Jews, and the universal reception of the gospel, are surely events not yet accomplished, and yet accomplished they *must* be, before the times of which we are speaking shall arrive. For, *I would not, brethren, that ye should be ignorant of this mystery, that blindness, in part, has happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved*; Rom. xi. 25, 26. and our Saviour in his memorable prophecy of the fate of Jerusalem, has described the very situation in which it stands at this day. *Jerusalem shall be trodden down of the Gentiles, until the fulness of the Gentiles be come in, and so all Israel shall be saved*. We see that Jerusalem has in part felt, and still continues to feel the truth of our Lord's sentence. It is under the yoke of the Mahomedan power; its churches converted into mosques; and Christianity utterly abolished and trodden down; but when the fulness of the Gentiles shall come in, then, and not till then,

shall the latter part of our Saviour's prophecy enjoy its happy completion in the new Jerusalem. As the former part then of this prophecy has had a literal accomplishment, I think it is the greatest perversion of the sacred text, to withhold from the latter part of it, a literal accomplishment also.

St. John has spoken so minutely and expressly on this subject—has described a kingdom to be established on earth, wherein Christ is personally and visibly to reign with the saints, for a considerable period of time, prior to the general resurrection:—his description is so *pointed*, so consonant with, and so well supported by other memorable predictions; (*that* of our Lord himself among others,) that for my own part I *cannot*; and the sentiment is so animating, and full of comfort, that I *will* not withhold my assent to this glorious revealed truth.

Read his own words: *I saw, says he, thrones, and they sat upon them, and judgment was given unto them, and I saw the souls of them that were beheaded for the witness of JESUS, and for the WORD OF GOD, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. xx. 4, 5, 6. St. Paul also says, that the dead in Christ*

Christ shall rise first. 1 Thes. iv. 16. I for my part see nothing unscriptural, nothing improbable in the supposition, that what is called the *day of judgment*, will be a period of a *thousand years*; or in other words the *Millenium*. At the commencement, or morning of which, will be the *first* resurrection. And I think St. Peter alludes to this. *Beloved be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.* 2 Pet. iii. 8. And St. Peter is here describing the day of judgment, when he makes use of the above expression.

Let not my readers suppose that I am labouring to broach new doctrines, to put new constructions on texts unauthorized by Scripture; bishop Newton in his third volume of *Dissertations*, has written fully upon this interesting subject. The history of the Church shews that this doctrine, called the *doctrine of a Millenium*, was not so much as controverted for above two hundred years after Christ; the purest ages of Christianity.

Origen indeed, who wrote about the year 230, was the first who disputed it: and historians have assigned this reason for it, *because it was incompatible with some of his favourite sentiments.* See Mosh. Eccles. Hist. vol. i. p. 229. Origen, though a man of learning, had, like many men of genius and literature in modern times, corrupted his religious principles, by intermixing them with the *philosophy of the world*; and his doctrines were publicly condemned at a general council many years after his decease.

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The learned Mr. Mede in his *Clav. Apocalyp.* has treated copiously of this subject. His observations seem so just, and so scriptural, that the recapitulation of them here, may give some little weight, to what I have advanced. His sentiments are, that as long as we persist in denying the *second appearance* of our Lord on earth, in as *glorious* a manner, as his first was *obscure*: we shall hardly be able to convince the Jews, that he is the *true Messias* that was foretold. Because it will not be so easy to assign a tolerable reason, why the prophecies concerning his *humiliation* and *sufferings*, should be understood in a *literal* sense; and those of his *exaltation* and *glorious reign*, in a *spiritual* sense. Whereas were the doctrine of the *Millenium* (which is far from being *anti-evangelical*, in any but a Jewish and carnal sense,) generally received, it would effectually answer one of their strongest objections, without casting the least reflection on the Christian religion.

The belief of this doctrine was one principal support of the primitive Christians, under their severe persecutions—they are described as not barely *enduring*, but anxiously courting *martyrdom*, in hopes of becoming heirs of the first resurrection. This doctrine fell afterwards into disrepute, for which it is easy to assign a reason; being not only *misrepresented* by its *enemies*, but debased by the wild fancies of its imprudent *friends*: besides, when once popery got a footing in the world, it became the interest of *that* Church, to discountenance this doctrine; because by the express tenor of it, the downfall of *anti-christ*, the ruin of *mystic Babylon*, was to be the fore-

forerunner of the establishment of the universal kingdom of Christ. Then, and I think not till then, shall be performed, what the next petition in this prayer beseeches,

Thy Will be done in Earth, as it is in Heaven,

on which no further comment need be made, than, that this never was yet, excepting in the person of our Lord himself alone, performed.

Give us this Day our daily Bread.

Bread in general comprehends under it all things necessary for our bodily support and comfort; as we say a man earns his bread, when he earns his livelihood; and we are taught to pray for it *daily*, or *day by day*, to put us in mind that we depend upon God's providence every day of our lives, and therefore should be contented with our condition.

But this petition is of further extent. It prays, as the Catechism has well explained it, for all things necessary for our souls and bodies. Although some have confined this petition merely to *bodily* support, yet the compilers of our Catechism thought otherwise. The *spiritual* part of man wants support, as well as the *animal*; for it is written, *man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord.* Deut. viii. 3. This support is administered by the doctrines of the gospel, which the Holy Spirit has dictated, to enlighten our understandings, teaching us to know, and enabling us to do our duty. But still, there seems to be somewhat

what more implied in this petition. *I am, says Christ, the bread of life, the living bread which came down from heaven, of which if a man eat, he shall live for ever ; and this bread, he has told us, is his flesh, which he will give for the life of the world ; except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* John vi. 48, 53. Of this spiritual bread are all men partakers, who come worthily to the Lord's table ; and in this petition we are taught to pray, not only for our *bodily* subsistence, but to be trained up, and to live under a daily sense of our *spiritual* wants also, and to be actual partakers of this heavenly manna, whenever we can properly partake of it. *For my flesh is meat indeed, and my blood is drink indeed.* John vi. 55. see p. 131.

Forgive us our Trespases as we forgive them that Trespas against us.

This petition needs little or no explanation. *With the same measure that ye mete, it shall be measured unto you again.* Mat. vii. 2. How truly scriptural is the inimitable Shakespear—how delicate are his touches of philanthropy and forgiveness ?

“ The quality of mercy is not strain'd ;
 “ It droppeth as the gentle rain from heav'n
 “ Upon the place beneath. It is twice blest'd ;
 “ It blesteth him that gives, and him that takes.
 “ 'Tis mightiest in the mightiest ; it becomes
 “ The throned monarch better than his crown,
 &c.”

I shall beg leave to lay before the reader another
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quotation from that inimitable writer.—Claudio is condemned to die, and Isabella his sister petitions Angelo for his pardon.

ANGELO.

“ Your brother is a forfeit of the law,

“ And you but waste your words.

ISABELLA.

“ Alas! alas! —————

“ Why all the souls that were, were forfeit once;

“ And he that might the 'vantage best have took,

“ Found out the remedy. How would you be

“ If he, who is the top of judgment, should

“ But judge you as you are? Oh think on that,

“ And mercy then will breathe within your lips,

“ Like man new made.

MEASURE FOR MEASURE.

If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Mat. vi. 14, 15. This is our Saviour's own comment on the place. You are required to exercise a forgiving temper, to curb and subdue all hatred and revenge, if you expect your *own* forgiveness. If you do not; every time that you repeat the Lord's Prayer, you are supplicating upon your own head a curse, and not a blessing. I would to God that the fashionable world could be brought to think seriously of this matter, and cultivate new sentiments of honour; which consists, not in *resenting* every fancied affront, but in forgiveness. Resentment and revenge must be softened and subdued, brotherly love and forgiveness cultivated, or all hopes of heaven given up. Let the reader compare what
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is here observed, with what I have before mentioned in lect. xviii. on the 6th Commandment.

Lead us not into Temptation, but deliver us from Evil.

Temptation, in Scripture bears two senses.

First, it is a trial, whether you will, or will not, obey the commands of God.

Secondly, it implies seduction to sin.

In the former sense, God tempts all men. Hereby he proves and exercises their faith and obedience; indeed such temptations are unavoidably necessary, and connected with a *state of trial*, which this world is. According to *this* sense, you are called upon by St. James, to *count it all joy, when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.* James i. 2, 3. Against temptations then, like *these*, when you pray, you supplicate the aid of God's grace, relying on this assurance, that *God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation also, make a way to escape, that ye may be able to bear it;* 1 Cor. x. 13. or, as the prayer itself says, *be delivered from evil*, the evil one, *Satan*, the great adversary of mankind, who watches every unguarded moment, to lead you to destruction.

Temptations, as trials, are a *blessing* to us, and so far are they from being marks of God's displeasure, that they rather imply the contrary, viz. that the aid of the Holy Spirit, the protection of
divine

divine grace is communicated in proportion to our want of it; and our Lord himself, *who was in all things tempted like as we are*, was no sooner blessed with the visible descent of the Holy Ghost upon him, but he was led to be tempted; he, who by a voice from heaven was just before declared to be, *his beloved son, in whom he was well pleased*. Mat. iii. 17. and iv. 1. *Blessed then is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*—Let no man say when he is tempted, *I am tempted of God; for God cannot be tempted with evil; neither tempteth he any man.* But every man is tempted, when he is drawn away of his own lust, and enticed. James i. 12, 13, 14. This is the second sort of temptation; for,

Secondly, temptation means seduction to sin. In this sense, God tempts no man, he is not the cause of any man's falling into sin; as St. James has above explained it.

Deliver us from evil. We are not to expect this deliverance, unless we exert ourselves. *My Spirit shall not always strive with man.* Gen. vi. 3. The Spirit of God strives *with* us, but not *for* us; he assists and protects us. In a word, it is he that delivers us from evil. This is, as before observed, the peculiar office of the *third person* in the Godhead, and is a further proof, that this whole prayer is an address to a Trinity in Unity, to our *Father* in heaven, of whom the Holy Spirit is one.

That evil should be permitted in the world at all, is a matter of daily complaint amongst men.

Why

Why is life beset with so many difficulties and temptations? As well might you murmur and say, why was I not made at once an angel? or why is this world a place of trial? *Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus?* Rom. ix. 20. Presumptuous man, to dare to sit in judgment on his Maker in any case, much more in one where mercy is so displayed; where strength and support are administered, superior to all trials and evils, if we ourselves act our part. It is through the unbounded goodness of God that we were made at all—transcendent goodness that we were redeemed and sanctified. I should certainly rather be an angel than a man: I would rather be a man than a worm: that I exist at all I owe to the unmerited goodness of my Creator, who called me from the dust of the earth. If instead of Lords of the creation, our lot had been *that* of the lowest reptile, still there was no just room for *complaint*; a day is approaching when the very evils and difficulties to which we are exposed in this our state of pilgrimage, shall prove matter of joy and exultation; when God's mercy and justice shall be fully vindicated, in the presence of men and angels; when every complaining mouth shall be stopped; and every tongue, even that of the *condemned*, forced to *confess*, that the Lord has been just and merciful in all his dealings with men; that he is *righteous in all his ways, and holy in all his works*. *The Lord is nigh unto all them that call upon him faithfully; he will fulfil the desire of them that fear him, he also will hear their cry, and will help them. The Lord preserveth all them that love him;*

him; but all the wicked he will destroy. Psa. cxlv.
17, 18, 19, 20.

*For thine is the Kingdom and the Power, and the
Glory for ever and ever. Amen.*

Whose the kingdom is, has abundantly appeared throughout this work. It belongs to the undivided Godhead; to the Trinity in Unity, to *Jehovah Aleim*, our Creator, Redeemer, and Sanctifier; although in a peculiar manner ascribed to the second person in *Jehovah*, for reasons which need not be here repeated: but see Phil. ii. 9, 10.

I shall close this lecture, joining in grateful praises to the throne of heaven, with those ten thousand times ten thousand, and thousands of thousands; and saying, *worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Rev. v. 12, 13. The kingdoms of this world are become the kingdoms of our Lord, and his Christ, and he shall reign for ever and ever. Rev. xi. 15. Amen, or so be it, expressing our assent to the whole prayer.*

LECTURE XX.

CONTENTS.

On the Sacraments.—Baptism.—The Popish Sacraments.—Original Sin.—Imputed Righteousness.—The Scape Goat.—God-fathers and God-mothers. Confirmation.

SACRAMENT is a Latin word, and literally signifies an oath ; any sacred or holy thing or action ; but it is now understood in a more limited sense, and means, as in the Catechism, *an outward visible sign of an inward and spiritual grace, given unto us, and ordained by Christ himself, as a means whereby we receive the same ; and a pledge to assure us thereof.*

There are but two Sacraments appointed by Christ in the Christian Church, namely, *Baptism* and the *Lord's Supper*. Those other rites, which the Romish Church calls *Sacraments*, are of their own appointment, and not ordained by Christ, these are *Confirmation*, *Penance*, extreme *Unction*, *Ordination*, and *Marriage*. They do not answer the definition of a Sacrament at all.

We say, that the two Sacraments which are in our Church are *generally* necessary to salvation, but not *always* ; because it may possibly happen, that you are deprived of them through want of opportunity, or of capacity ; and we trust, that
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in God's mercy, such unavoidable wants will not be imputed to any as a crime, nor debar them from salvation. I am credibly informed that in the late American war, the office of baptizing the children was thrown upon the Adjutant of the regiment, in some places where there were no regular Clergy, particularly in Canada. Such Baptism was (though well intended) an improper encroachment on the sacerdotal office, and in my opinion was equal to no Baptism at all: and I think it would be expedient that they who are said to have been baptized in this manner, should be *duly* baptized: for both Sacraments are absolutely necessary to salvation, where they can be duly administered and received, as will hereafter appear. *For every high priest taken from among men, is ordained for men in things pertaining unto God—and no man taketh this honour unto himself, but he that is called of God, as was Aaron.* Heb. v. 1, 4. See lect. x. see also 27th article of religion.

Let not my reader suppose that I mean to insinuate, that none but the baptized are hereafter to be the objects of divine acceptance. I believe, and glory in the humble persuasion, that the benefits of Christ's death and mediation, are to extend to all mankind; though how, or in what degree, or manner, it is not for us to judge. But of this I am sure, that the unbelieving or wicked Christian, (so far from being *benefited* by this proffered, but slighted mercy,) will be of all men, the most *miserable*. See 2 Pet. ii. 21.

He that believeth and is baptized (said our Lord) shall be saved; but he that believeth not, shall be damned. Mark xvi. 16. Baptism is the act that
puts

puts us under the benefit of the covenant, it gives us the *assurance* of the divine word. To the *duly* baptized person, who believes, and embraces the gospel, salvation is *promised* in *express terms*. Faith in Christ, and repentance from sin, will never put a man under the covenant of grace, without the Sacrament of Baptism. And therefore this Sacrament should never be withholden, where there is a possibility of duly administering it.

The benefits of Baptism, and the qualifications required before your admittance into the Christian fold, have been already laid before you in part, in my xv. lecture; and will be further considered in this.

In each Sacrament there are two parts; the outward visible sign, is one; the inward spiritual grace, the other. In Baptism, the outward visible sign, is *water*; that is what you see with your eyes; and with which the person to be baptized is washed or sprinkled. In either way your spiritual washing and cleansing from sin are exhibited. The water is the mark and representation of something which cannot be seen, but is intended, namely, an inward and spiritual grace, given unto us, and instituted by Christ himself, in order to cleanse us from original and actual sin, and make our spiritual part pure and spotless; and is required to be of perpetual obligation, to be continued by all Christians unto the end of the world.

Why the form of Baptism is, *in the name of the Father, and of the Son, and of the Holy Ghost*, is apparent

apparent from what has been already said. *Redemption*, as well as creation, is the *act* of a *Trinity in Unity*. We are pardoned and restored to God's favour and acceptance, by *God the Father*; our price has been paid, by *God the Son*; and we are sanctified, by *God the Holy Ghost*. Baptism is the means whereby we receive the same, (the benefits before described) and is also the pledge, the assurance, the earnest, of those benefits.

Jesus said, *verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?* taking our Saviour's expression in the literal sense. *Jesus answered, verily, verily, I say unto thee, except a man be born of Water, and of the Spirit, he cannot enter into the kingdom of God. John iii. 3, 4, 5.* This is the meaning of *regeneration*; it is by Baptism alone, that we are *regenerated*, or thus *spiritually born again*, are made members of Christ, children of God, and inheritors of the kingdom of heaven; points before explained.

There is a twofold repentance, and in consequence thereof a twofold justification, spoken of in Scripture, which ought to be carefully attended to, and distinguished.

I. Baptismal repentance above described as the necessary qualification for receiving Baptism; which alone is sufficient to gain our admittance into the Christian fold, and confers upon us our first justification. It is to this sort of repentance alone, that remission of sins is promised without reserve; because by Baptism we are washed and

regenerated, and restored to the grace and mercy of God. We are *saved by the washing of regeneration*; Tit. iii. 5. and so effectually are we cleansed thereby, that were an adult person after being baptized to die before he had an opportunity of exercising the virtues of a good life, in this case his baptismal repentance shall stand in the place of actual holiness, and confer upon him *justification*.

II. The second sort of repentance implies, not only a sorrow for sin, an actual forsaking of it, but a newness of life, which through faith in Jesus Christ will constitute the second sort of justification; it is called in Scripture language, *repentance unto salvation not to be repented of*. 2 Cor. vii. 10. And there is not a single passage in the gospel, that promises this second sort of justification, upon any other footing than *that of amendment of life*. When once we are admitted into the sheepfold, of which Jesus Christ is the shepherd; we are hired as labourers into the vineyard, and must do the work that is given to us. Repentance and faith alone, the very embracing the truths of the gospel, though unaccompanied with the virtues of a good life, do alone qualify for Baptism, and are sufficient to gain your *admittance*; but from that time forward your faith must be productive of the fruits of righteousness; and your repentance, of reformation. You must devote yourselves to the worship and service of the three persons in the Godhead, in whose name ye are baptized; carefully establishing yourselves in the true faith, and earnestly supplicating the aid of God's grace, that you may continue in the same unto your
life's

life's end; ever keeping in memory that the grace and regeneration communicated at Baptism, if once forfeited, can no more be repeated to you, than Baptism itself can, as I have already fully explained to you, in lect. xvii. p. 334. and of course, that utterly renouncing your baptismal faith, is *that sin unto death, that blasphemy against the Holy Ghost*, which cannot possibly be done away or pardoned.

The inward and spiritual grace communicated at Baptism, is called *a death unto sin, and a new birth unto righteousness*; which last particular has been explained in the foregoing page. The death unto sin, intimates to us, *that we should no longer live the rest of our time in the flesh, to the lusts of men, but to the will of God.* 1 Pet. iv. 2. A death unto sin calls upon you to mortify your members which are upon earth, fornication, uncleanness, &c. For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory. Col. iii. 3, 4, 5. Know ye not, says St. Paul, *that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so, we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Therefore reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord.* Rom. vi. chap.

Being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

The being born in sin, and children of wrath, are what is meant by *Original Sin*, which comes now to be considered ; and I trust enough will appear to vindicate the justice and mercy of God, in suffering the sin of our first parents to be imputed unto us their offspring.

I before observed in my iii. lecture p. 34, &c. that man was at first created pure and innocent, in the image and likeness of God, and intended for a state of *immortality* ; but since this world was to be a state of *trial*, as well as a school of *education*, it was necessary that man should have a freedom of will, with a power of chusing whether he would, or would not, obey his Maker ; and also that some trial, some proof should be had of his faith and obedience. With this view he was made, and the garden of Eden was appointed for his residence. In the midst of this garden did God cause to grow two emblematical *sacramental* trees, the Tree of Life, and the Tree of the Knowledge of Good and Evil, of the fruit of which last tree, he was forbidden to eat under the penalty of death, or of becoming from a state of *immortality*, subject to *mortality*, and also of forfeiting all Divine favour and protection. Man yielded to this temptation, and incurred the denounced penalty, as has been already explained. He became an out-cast of God ; his nature was corrupted, and handed down so, to all his posterity.

In my iii. lecture, I have laid before my readers, the scriptural account of the Fall of Man ; and I hope have shewn, that the prohibition in paradise was not a mere positive law, given, to
answer

answer no other end than to try his obedience. But it was, (like all other laws of God,) the result of divine goodness, calculated to fore-warn man of the only danger to which he was exposed, namely, of his suffering himself to be seduced: to beware of withdrawing himself from his duty and allegiance to *God*, under whom he derived his Being. And his yielding to this temptation upon any pretext whatever, was an high act of *rebellion*, and rendered him the just object of divine displeasure: with a nature tainted, and no longer fit for, or capable of enjoying the presence of him, *who is of purer eyes than to behold evil*. Hab. i. 13. The necessary consequence of which was, either that man must have been once more new created, and formed again, in the likeness of God; or else, his nature now become corrupted and impure, must have been so handed down to all his children. If the fountain be impure, the stream that flows from it will be impure also. *Who can bring a clean thing out of an unclean? Not one*. Job xiv. 4. *Behold*, says the Psalmist, *I was shapen in wickedness; and in sin hath my mother conceived me*. Psa. li. 5. And St. Paul tells the Ephesians, we were by nature the children of wrath. *That which is born of the flesh, says our Saviour, is flesh*. John iii. 6. *Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt*. Mat. xii. 33. *For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit*. Luke vi. 43, 44.

To lament this depraved nature of man; nay, perhaps to cavil at, and find fault with the dispensations

penfations of Providence in this particular, might be allowed us, if God had not in mercy provided a remedy even more than equal to this evil, by the Covenant of Redemption, already laid before you; wherein there is fuch a difplay of Divine goodnefs, as ought ever to fill us with sentiments of gratitude and praife. Nay I think the very fall of man, and the imputation of original fin, are fo effectually done away by the redemption of the world through Jefus Chrift, that I am perfuaded thefe feeming evils of which we are too apt to complain here, fo far from appearing real evils, will hereafter prove the juft fubject of our joy and exultation; *for as in Adam all die, even fo in Chrift fhall all be made alive*; 1 Cor. xv. 22. not barely reftored to *immortality*, but diftinguifhed with honours and privileges fuperior far to thofe, which we fhould have had any profpect of, if even the happy ftate of innocence had continued. See leſt. xvi. For we are now made children of grace, by *that* new birth, *that* fpiritual regeneration, which has put us under the peculiar care and guidance of the third perfon in the Godhead, and entitled us to the benefits which Chrift hath purchafed for us. (Let the reader compare what is here faid upon *original fin*, with the ninth article of our religion; to the truth of which, every Clergyman fubfcribes his affent.)

“ O goodnefs infinite, goodnefs immense!
 “ That all this good of evil fhall produce,
 “ And evil turn to good: more wonderful
 “ Than *that* which by creation firft brought forth
 “ Light out of darknefs! Full of doubt I ftand,
 “ Whether I fhould repent me now of fin

“ By

- “ By me done and occasion’d; or rejoice
 “ Much more, that much more good thereof shall
 spring,
 “ To God more glory, more good will to men
 “ From God; and over wrath, grace shall abound.”
 MILTON.

One essential part of those benefits, however, has not been hitherto fully considered, but was reserved for this place; which will amply vindicate the justice and goodness of God; in suffering the imputation of *original* as well as *actual* sin, to lie upon us; I mean the *Imputed Righteousness of our Saviour*; a subject of great consequence for us to understand, so salutary to us in its effects, and upon which St. Paul has expressed himself so fully. See the eleventh article of our religion.

That the death of Christ has made ample atonement, both for original and actual sin—that the aid of the Holy Spirit is given to us to enable us to purify our corrupted natures, are truths well understood by all Christians; and upon which enough, even in this work, has been said to satisfy us. Yet even thus, our salvation is not, nor could it be *complete*. Frail man, although supported by Divine grace, is still prone to sin; again corrupting his nature, and rendering it unfit for the presence of God. (Let the reader keep in memory, that he is here in a state of trial, and of course capable of falling away.) Every man’s breast must convince him of the truth of what the Scripture hath declared, that the best of his actions are imperfect, and cannot stand the survey of infinite purity; that *there is*
none

none (strictly speaking) *that doeth good, no not one.* Psa. xiv. 3. (Not even *Job* himself, as set forth in lecture xiv.) The tenor of the law is, *the soul that sinneth, it shall die; and all have sinned, and come short of the glory of God; Rom. iii. 23. and the wages of sin is death. Rom. vi. 23.* Must then the sinner despair? Of obtaining such spotless righteousness as the law requires, by any obedience of his own, he *must* despair. His performances never can, in themselves, be so perfect and complete as thoroughly to purify his nature, and make it meet for the presence of his God. What then is the sinner to do? He is, by a lively faith in Christ, to rely on his *active*, as well as *passive* obedience. By the *death* of his Saviour atonement is made for *sin*; by the purity of his *life*, everlasting righteousness is brought in. These were both exhibited in the sin-offering explained in my tenth lecture; these glorious events, incapable of being represented by any single animal, were typified in the two goats. See Levit. xvi. and lect. x. p. 169. Under the law Aaron is commanded to put the iniquities of the people upon the scape-goat, this was plainly *imputation*; it was a translation of guilt from the sinner to the substitute: for the congregation was hereby cleansed, but the goat was polluted. The congregation being thus cleansed, their iniquities were carried away by the scape-goat into the *wilderness—into a land not inhabited*—that they might be utterly blotted out of remembrance in the sight of God and man. See Psa. li. All this was of a piece with the whole of the ceremonial law; calculated to instruct us in the knowledge of the great Redeemer and Mediator, in whose person and office *that* was done really, which elsewhere could

could be accomplished only by the types. Christ knew no sin, but he became sin for us, by having our sins imputed unto him; and we have no righteousness of our own, but are made righteous by *imputation*: or, as St. Paul says, *If when we were enemies we were reconciled unto God by the DEATH of his Son, much more being reconciled, we shall be saved by his LIFE.* Rom. v. 10. As the sin of Adam was imputed unto Christ, even so the righteousness of Christ is imputed unto us; not thereby to *exempt us* from obedience, but to *animate us* in the performance, to render what from our frailty must be, at best, *imperfect*; *pure and perfect in him.* *We are now complete in him*; Col. ii. 10. therefore he is called in the Old Testament, *Jehovah our Righteousness*; Jer. xxiii. 6; the *Sun of Righteousness*. Mal. iv. 2. Therefore it is, that salvation is called a *free gift*, and not a *debt*; *we are justified freely by his grace, through the redemption that is in Jesus Christ*; Rom. iii. 24. and St. Paul, who perhaps was as well qualified as any man, to appear and stand upon the ground of his own moral conduct, *he prays to be found in Christ, not having his own righteousness which is of the law, but that which is of faith in Christ.* Phil. iii. 9. This is the breast-plate which you must have on; Eph. vi. 14. this is the wedding-garment, symbolized in the gospel, with which you must be constantly cloathed, if you expect admittance into the Marriage Feast. See p. 267. and Mat. xxii. *Where is boasting then? It is excluded. By what law; of works? nay, but by the law of faith. Therefore we conclude, that a man is justified by faith, without the deeds of the law*; Rom. iii. 27, 28. not thereby rendering unnecessary moral duty; but representing it in its true light,

light, as the *effect*, and not the *cause*, of your spiritual life. Just so our Saviour calls our moral conduct, *fruit*.

Were the scriptural doctrine of justification by faith—of original sin—and of imputed righteousness, properly explained and understood, the advocates for natural religion and for mere morality on the one extreme, and the various sectaries of Methodists on the other, would both appear unscriptural; and equally dangerous to hearken to. Man must be invariably virtuous, before he can *plead his services*, or lay any *claim to reward* as a *debt*: as *wages*.

Man, as long as he is in this world, is in a state of trial; and of course is capable of falling away. He can never look upon himself as in a state of *security*, but must *work out his salvation with fear and trembling*. Phil. ii. 12. If St. John has said, *that whosoever is born of God, doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God*; 1 John iii. 9. is not the plain obvious meaning of this expression this, that a life of sin is inconsistent with spiritual grace and regeneration? *A settled course of sin*, (not every instance of frailty and imperfection) is *a doing despite unto the spirit of grace*; Heb. x. 29. and from such men God will withdraw his Holy Spirit; *for the Holy Spirit of discipline will flee deceit, and remove from thoughts which are without understanding, and will not abide when unrighteousness cometh in*. Wisd. i. 5.

The requisites to qualify for Baptism, namely faith and repentance, have been already enlarged upon.

upon. The necessity also of having God-fathers and God-mothers, or some persons to answer as sureties for infants at Baptism, until they come of age to take upon themselves the promise made for them, has been also considered. I must, however, make an observation or two upon this matter.

First. Our Church allows of, and gives the form of the private Baptism of infants, in which case no sponsors appear; and of course no promises and professions are made, in behalf of the infant. This is however a case of extremity; and in my opinion should not be practiced, unless the life of the child shall appear to be in danger, and before sureties can be provided. Nor should the receiving of such children into the Church, and the other necessary forms of Baptism, be postponed, longer, than necessity may require.

Secondly. No person is qualified to be a sponsor or surety for you, that is not a member of the *established Church*. To suffer a person of a different persuasion to become your surety, or for you to become surety for one who is not to be educated in the true Christian religion, are both repugnant to common sense and reason.

Thirdly. Sponsors ought (where opportunity offers, or when children are deprived of religious instruction from their parents) themselves to take some reasonable care, that such children as they become sponsors for, shall be instructed in their religion, and brought at a proper age to the Bishop to be confirmed; by which act the person confirmed takes upon himself those duties, and resolves

solves to fulfil the promises that were made for him at Baptism ; and the Bishop laying his hand upon him, prays to God to give him grace to keep his resolution, and daily increase in God's Holy Spirit more and more, until he come unto his everlasting kingdom.

Confirmation does not (as before I observed of Baptism) lay *new* obligations upon you. Faith and repentance are the necessary conditions of salvation, whether you are confirmed or no. You are bound at your peril to believe and to do, as they have promised for you.

A question is asked, why infants are baptized before they come to age ? to which a substantial reason may be assigned, over and above what the Catechism has given. Baptism is allowed to be the first admittance into the kingdom of heaven, or the state of Christianity. When the disciples endeavoured to prevent the infants from being brought to Christ, he said, *Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.* Mat. xix, 14. To withhold Baptism, therefore, from infants, of whom so large a proportion die before they come of age, would be to deprive them of that *assurance* of acceptance which is obtained by *Baptism only*. It would prevent their being *regenerated*, their being born of the *Spirit*, and made the children of grace.

LECTURE XXI.

CONTENTS.

The Sacrament of the Lord's Supper.

WE come now in the last place to consider the Sacrament of the *Lord's Supper*.

Enough has been already said to shew why it was ordained; that it is a continuation of that remembrance of the sacrifice of Christ, to which all the sacrifices from the fall bore a reference; that to *shew forth the Lord's death* was the one grand object of religion in both the Old and the New Testament; that as in the ancient sacrifices the beast was slain, and his blood shed to typify and foreshew the future sacrifice of the Lamb of God; so in *our* Sacrament the bread is broken, and the wine poured out, in token that Christ's body was broken on the cross, and his blood shed for the sins of the whole world. This bread and this wine are the outward visible signs, of which all that go to the Sacrament *receive*; but the inward part, the things which the bread and wine represent, are taken and received only, by the *faithful*. The *spiritual* presence of Christ in the Sacrament, is the doctrine of our Church, not the real *bodily* presence: not the monstrous, absurd, changing of the *bread and wine* into his *actual flesh and blood*, which they of the Romish Church maintain, calling it *Transubstantiation*. I could

could wish indeed (not to give offence to weaker brethren) that the words *verily and indeed* had not been used in the Catechism: however they are applied only to the *faithful*—whereas if the bread and wine were really thus miraculously changed, *all* that partook of *them* would partake of the *body and blood* of Christ; which is a doctrine utterly disavowed by our Church. To *all* communicants it is bread and wine still, but the worthy communicants alone spiritually receive, and partake of, the Body and Blood of Christ, which are therefore said in the Catechism to be *verily and indeed* taken by *them*; because, as bread and wine support the *animal* frame, so what these represent, namely, the Body and Blood of Christ, received by faith, do *verily and indeed* nourish the soul. When you eat of the bread, you are put in *mind* of—you *discern* the Lord's body. When you drink of the *cup*, you remember that the *blood* of Christ has been shed for you, and are *thankful*.

The *absolute* necessity of partaking of this Sacrament must appear from what has been already laid before you, in my explanation of that part of the Lord's Prayer, *Give us this day our daily bread*. Lect. xix.

It is however a subject of so much importance, that I must give it here a further consideration. I could wish to prevent the presumptuous unrelenting sinner from coming to this feast, as long as he continues such; I wish again to remove some objections which frequently discourage weak, but well-meaning Christians, and make them perpetually to turn their backs to it.

You

You are called upon by three powerful considerations to come to this heavenly banquet, by duty, gratitude, and self-interest; duty, as it is the express command of him who is our *Lord*, and who is to be our *Judge*; gratitude, as it is the dying request of him, who laid down his life for us; who *was wounded for our transgressions*, and by *whose stripes we are healed*. Isa. liii. 5. *Do this in remembrance of me*; Luke xxii. 19. self-interest, as *all our spiritual life and support are hereby received*. He it is, to whom we owe the forgiveness of our sins, the restoration of our corrupted natures to God's acceptance, and all our hopes of future glory. If you read the sixth chapter of St. John's gospel, and the eleventh chapter of the second of the Corinthians, you will see how *absolutely necessary* to salvation, is the *due and frequent* participation of the Lord's Supper; that *except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Who so eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.* John vi. 53, 54, 55. These are represented by the bread and wine. The bread and wine are the figures and representatives of his body and blood; and by partaking of the bread and wine with faith, you are spiritually feeding upon Christ in your hearts. From this account it appears, that the Sacrament of the Lord's Supper is not merely a commemorative rite, as it has been sometimes represented, but it is also the means appointed by Christ of communicating spiritual food and life to the soul, in as full a manner as bread nourishes and supports the animal life; and of course, that eternal life is the free gift of
God

God to us, through Jesus Christ; and that no moral conduct, however pure, can alone obtain to us life and happiness. We owe it solely to the blood of Christ, and his all-perfect obedience.

I have said here, that not only the *due*, but the *frequent* participation of this Sacrament is necessary; for although the Scriptures have not ascertained in express words the frequency of this rite; yet St. Paul has told us, that *as often as we eat this bread and drink this cup, we do shew the Lord's death*: which every true Christian must allow, ought to be frequently commemorated: and accordingly the usage and practice of the first and purest ages of the Church, was to receive the Sacrament as often as they assembled in the house of God, for divine worship. This was the general practice, which immediately followed the institution, which not only *recommends*, but implies the *obligation* of a frequent communion.

As I could wish to pass over no erroneous notions of this Sacrament, but to guard you against any mistakes concerning it, I must here just observe, that to talk of *covenanting*, or renewing a *covenant* with *God* in the Sacrament, is I am afraid too presumptuous; and I have assigned my reasons for thinking so, in my iii, iv, and xv. lectures; nor do I see any one use or advantage to us, by speaking of God in such terms. You may indeed, and certainly ought, to renew your *promises* and *vows*, your confession and repentance, your praise and thanksgiving, as will more fully appear now, when we consider what is required of them who come to the Lord's Supper.

To examine themselves, whether they repent them truly of their former sins; stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

I have already, in the course of this work, repeatedly urged the necessity of all these duties, if you expect salvation. They are none of them *new* duties, they are required of you as Christians, as *accountable beings*. If you leave this world in a state of sin unrepented of; if your sorrow and repentance be not productive of actual amendment and newness of life, grounded on *principles of religion*; if you have been received by baptism into the Christian fold, have been made thereby a member of Christ, and do not cultivate a lively faith in him, and a thankful remembrance of his death, which is the only satisfaction for guilt that God will accept of; if you harbour hatred and ill-will to your neighbour, cultivating a malicious, uncharitable temper of mind, and leave the world in this condition; all these, or any one of them, utterly disqualify you for the enjoyment of heaven, as well as for the partaking of the Lord's Supper. The duties required of you, before you come to the Sacrament, like all others of your religion, are calculated to purify and reform your corrupted natures, and to give you a relish for, as well as admittance into, heavenly joys. It is a fountain opened for sin and uncleanness; it is a cordial to all those *that labour and are heavy laden, that Christ may refresh them*. Mat. xi. 28. It is a merciful call, *not to the righteous, but to sinners, to repentance*. Mat. ix. 13. It calls upon you to look in-

to yourselves; to compare the life you lead with the rules laid down in the gospel; to mark wherein you have done amiss; humbly to acknowledge your particular sins, and supplicate God's pardon for them, and his grace to support you for the future. It calls upon you to reflect upon your state of sin and degeneracy. It shews you what you are, and what you may expect to be. It opens to your view such an astonishing display of divine condescension and love, as must not only excite your *wonder*, but fill you with sentiments of gratitude and praise. It teaches you, that *if God so loved you, ye ought also to love another; to be kindly affectioned one to another in brotherly love*. And finally, it not only *calls* upon you, but *strengthens* and *enables* you to perform these things; so that it is hard to say, which is greatest, the *folly*, or the *guilt* of those who abuse this sacred, salutary feast.

Equally difficult is it, perhaps, to determine, whether perpetually to turn your backs to this ordinance, or to come to it utterly unqualified, is the greatest crime. According to the tenor of the gospel, to do *either* is inconsistent with your hopes of salvation. By the *former*, you refuse to accept of your redemption through *Jesus Christ*; you prove yourselves ungrateful to your *dearest friend*; you seclude yourselves from, as well as prove yourselves unworthy of *spiritual support* and *nourishment*. By the *latter*, by coming utterly unprepared, you come with a consciousness of living in a course of *sin*, and a *determination* to persevere in *that* course. If you dare to approach the table of your Lord with such a temper of mind, or are regardless and unthankful for your redemption through

through Jesus Christ, exhibited in that Sacrament, you certainly eat and drink *unworthily*, you are *guilty of the body and blood of our Lord*, you *eat and drink damnation to your self*; 1 Cor. xi. 27, 29. which expressions seem to many too strong and severe, and doubtless have intimidated some well-meaning, but weak Christians, from coming to the Sacrament at all.

Now, although it is evident that temporal chastisements and visitations are intended by St. Paul in these expressions, (as shall be further considered immediately,) yet I shall not here insist upon, nor limit them solely to visitations in this world; because it is beyond question repeatedly declared, that all who abuse their redemption, whether by disbelief, or disobedience, shall, without a timely repentance, be secluded from heavenly joys. *That the wicked shall be turned into hell, and all the people that forget God.* Psa. ix. 17. This will be their lot, whether they come to the Sacrament or no. Under such unhappy circumstances as these, you are not qualified to approach God any way; for whether you come to the table of your Lord with an avowed determination to offend, or even regardless of the sacred ordinance; or whether you habituate yourself to turn your back upon it: in either case the doors of heaven will (unless you effectually repent) be shut against you.

Why St. Paul expressed himself in the manner before mentioned, as set forth in 1 Cor. xi. will appear when we consider the occasion that offered.

The Corinthians whom he condemns, as unworthy communicants, were guilty of shameful irregularities; they made no sort of distinction between *this* sacred feast, and their ordinary meals; they behaved with irreverence and intemperance at it. *When* (says the apostle) *ye come together into one place, this is not to eat the Lord's Supper; for in eating, every one taketh before other his own Supper; and one is hungry, and another is drunken. What, have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not. Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep.* Ver. 20, 21, 22, 27, 28, 29, 30. From all which, it is plain, that this exhortation of the apostle, *let a man examine himself, &c.* did not require under the penalty of damnation, under the imputation of being *guilty of the body and blood of the Lord*, a minute examination of our lives, as always necessary before we approach the table of the Lord; for this was not the subject he was treating of. This is a duty he seems to suppose, as incumbent upon us at all times, as opportunity best offers, whether before we partake of the Sacrament, or after. For no man sure can approach God to purpose in prayer—can lay before him his wants—can implore the divine mercy and pardon; or do a single act of religion

religion to purpose, or offer unto God any acceptable service, who does not keep a general watch over his conduct, and occasionally compare the life he leads, with the rules laid down in the gospel; searches out, and sees wherein he has been faulty; where lies *that* weakness for which he wants relief, and what are those sins which most easily beset him; and for the pardon of which he supplicates the throne of grace.

These are duties that lie upon all Christians at all times; and we are essentially concerned in point of interest as well as duty to observe them. The numberless casualties and uncertainties of life, call upon us to have our accounts always ready, as we know neither the day nor the hour, when we shall be summoned to give them in. Of this solemn awful truth every man's observation bears testimony, and yet few there are who make the proper use of it.

" There's no prerogative in human hours,
 " In human hearts, what bolder thoughts can rise
 " Than man's presumption on to-morrow's dawn?
 " Where is to-morrow? In another world.

* * * * *

" Procrastination is the thief of time,
 " Year after year it steals, 'till all are fled,
 " And to the mercies of a moment, leaves
 " The vast concerns of an eternal scene.
 " If not so frequent, would not this be strange!
 " That 'tis so frequent, this is stranger still."

YOUNG.

The longer this necessary work is put off the more difficult it grows. It fares with our spiritual,

tual, as it does with our worldly accounts; the more regularly they are kept, and the more accurately they are looked into, the better they will prosper. And as all times are proper for the scrutinizing of our conduct, certainly no time is more so, (where we have leisure, and are apprized of it,) than before we approach the table of the Lord; although the want of these should never discourage us from the Sacrament: because the Scriptures in general, and St. Paul in the passages now under our consideration, do not require this of us. And I am apprehensive, that many of the pious books called *Weekly Preparations*, (or calculated to answer that description) though designed for the best purposes, may not have answered the good intentions of the writers; and perhaps may have discouraged many well disposed persons from coming to the Sacrament,

When the week of preparation is over, and the Sacrament received, then the same beaten track is again pursued, the same condemned sins again practiced, until the return of the next weekly preparation, to balance the round of sinning and repenting.

To come indeed presumptuously to this feast, without considering or regarding what it is intended to commemorate; without feeling and allowing the want of a Saviour; without any sentiments of gratitude to him who purchased our pardon with his blood; without repentance of those sins which caused his death and sufferings: to come to it, and behave in any way irreverently or undevoutly: to receive the blessed Sacrament merely to qualify for some earthly emolument

ment or employment, without regarding it in a solemn religious sense; all these, or any one of them, will justly render unworthy those that shall dare to commit them. This is being *guilty of the body and blood of the Lord*, and for this plain reason, because it betrays either an evil heart of unbelief, or an inclination to persevere in that wicked course of life, which brought down upon our blessed Saviour all his sufferings, and for which there is no further sacrifice to atone. And these, says St. Paul, *eat and drink judgment to themselves. For which cause many are weak and sickly among you, are visited first with bodily sickness, as a merciful call to repentance—and many sleep, are cut off by untimely deaths, if they are deaf to those calls: the dreadful prelude to that eternal death which shall ever torment, but not destroy the feelings of the incorrigible sinner.*

To them it shall be one day said, because *I have called, and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh. Then shall they call upon me but I will not answer; they shall seek me early, but they shall not find me; for they hated knowledge; and did not chuse the fear of the Lord. They would none of my counsel, they despised all my reproof. You have now seen what is to be the fate of the ungrateful and incorrigible; hear now the happy lot of the faithful and obedient. Who-so hearkeneth unto me shall dwell safely, and shall be quiet from the fear of evil. Prov. i. 24. to the end.*

Are

Are there any of my readers oppressed with the sorrows and calamities of the world, and will they refuse the invitation of their Lord? *Come unto me all ye that travel and are heavy laden, and I will refresh you*—Come to me who have shewn such instances of my love for you, that I died to purchase your pardon.

Are there any again, weighed down with the burden of their sins, and will they refuse the invitation of him, *upon whom the Lord hath laid the iniquity of us all, and with whose stripes we are healed?* Isa. liii. 5, 6.

Have any been polluted with the foul stain of guilt, and will they not gladly flee to *that fountain which was opened to wash away sin and uncleanness?* Zech. xiii. 1.

Are there, again, any who hunger and thirst after righteousness, and will they refuse to partake of *that salutary feast: of that bread which cometh down from heaven; that a man may eat thereof, and not die?* John vi. 50.

Are meat and drink essentially necessary to support the *animal* part of man? As necessary is *spiritual* food to support the *spiritual* part: of which whosoever duly partaketh, he shall live for ever. *Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.* Ver. 54. These are the express assurances of *him* who established this Sacrament: and who *died* that we might *live*. 1 Thes. v. 10.

The man that refuses, or neglects to qualify himself for the Sacrament, is counteracting the
gracious

gracious intentions of Providence, and barring the doors of heaven against himself. There is no duty required, as necessary for the *one*, that is not essentially necessary for the *other* also. Incapability would destroy the happiness of the unbeliever and the wicked, if he were even to be admitted into heaven: and the clear, express, repeated declarations of the Bible are, that such, never shall be admitted there: that they shall be not only secluded from heavenly joys, but punished with eternal torments. The very words of their sentence stand upon record, which when once uttered will be *irrevocable*. *Depart ye cursed into everlasting fire, prepared for the devil and his angels.* Mat. xxv. 41.

Before I conclude this interesting subject: a subject so materially connected with our future inheritance, I hope for the reader's indulgence, while I briefly lay before him, what appears to me advisable for the man, who would wish to qualify himself properly for this Sacrament.

I. He will consider the end and design of the institution, thereby to raise his mind to such a disposition as is suitable to so solemn an occasion; that he may discern the Lord's body in that Sacrament, and humble himself before him with reverential awe, love, and devotion. And it has been one material object of these lectures, to instil into the minds of my readers this essential truth, and to prove from the Old Testament as well as from the New, that there is no other name under heaven (since the fall) given unto man whereby he can be saved, but only the name of Jesus Christ. See xviii. article of religion.

II. He

II. He will, by a lively faith in Christ, thankfully accept of *that* mediation which his Saviour has wrought for him. The partaking of the Sacrament with faith and thanksgiving, is the act, that continues us in the terms of the original covenant, as the Sacrament of Baptism was our first introduction into it. This last is a public acknowledgment, that we glory in the honour of being Christ's disciples, that we believe, the atonement made by the death of Christ has fully satisfied divine justice. It is expressive of our reliance upon the merits of Christ's death and sufferings, for pardon and acceptance.

III. He will further recollect the life he has led, and compare it with the rules laid down in the gospel, he will, with all humility and candour acknowledge to God, and ask pardon for those sins, which he finds upon examination, he has been guilty of, in thought, word, or deed; as well those of *omission*, as of *commission*. He will steadfastly resolve to correct all those his errors and misdoings, and supplicate the aid of God's grace to enable him to do so; and, agreeably to our Lord's own example and requisition, he will determine as far as in him lies, to live in love and charity, with all mankind.

The man who undertakes and habituates himself to such exercises as these, cannot easily continue long a wicked man; nor be in danger of ever coming to the Lord's table *unworthily*. When he sees the bread broken and the wine poured out, he will, through these symbols, discern the Lord's body broken on the cross, and his blood shed, and shewn forth as a memorial to God, of that
propi-

propitiatory sacrifice, which Christ offered on the cross, and to which all the sacrifices before, and under the law pointed. In eating of the bread, he will consider it as a representation of the body of Christ, *that* true bread of life, that shall nourish the souls of the faithful to life eternal; it will remind him that he is spiritually feeding upon Christ in his heart. When he drinks of the cup, he considers it as the last pledge of his dying Saviour's love; as the token, and means of purifying his soul and body. He drinks therefore, in remembrance that Christ's blood was shed for him, and is thankful.

To conclude this work.

Every duty that is required of man, is intended to *benefit* man. It is utterly impossible, either for the wicked or the unbeliever, to gain admittance into the presence of God. Such men are not only *unworthy* of, but *incapable* of enjoying such a blessing. And the articles of our faith are held forth to our view, in order to give us rational grounds, upon which to build our hopes; to give us exalted ideas of God, and our Redeemer; humble, and of course *just* ideas, of ourselves.

Lastly, The precepts of the gospel are all calculated to purify and refine our corrupted natures, *to make us meet to be partakers of the inheritance of the saints in light.* Col. i. 12. To give us a relish for, and a capability of enjoying the *good things which God hath prepared for them that love him.* Isa. lxiv. 4. and 1 Cor. ii. 9.

F I N I S.

P O S T S C R I P T.

THE attention of the public having been much engaged of late, in promoting and establishing Sunday Schools; an institution which if properly and *religiously* conducted may prove of great national utility; may tend to correct in the lower ranks of people, (for whose use principally those pious institutions are intended,) that sad depravity and licentiousness which so generally prevails among them, (I wish I could say among *them only*;) a reformation of manners, being the best expedient to ensure obedience to the laws: no way seems to me so likely to produce this desirable end, as a gratuitous education of the poor.

The allotment of a certain portion of the Sabbath day, to their instruction in the principles of the true Christian faith, and Christian practice, seems to me the best expedient to *prevent* those crimes, which repeated lamentable experience has shewn, are not to be put a *stop* to, by penal laws and executions. Early culture and discipline can alone get to the bottom of this growing evil, and administer a radical cure.

Of all expedients for the instruction of youth in the principles of religion, (and in my opinion nothing but what is of a religious nature should be taught on the Sabbath day;) the practice of catechizing is pretty generally allowed to be the best. This is a work which peculiarly belongs to the Clergy. Masters may, and in parishes where even a small fund can be raised for their salaries, ought to be employed to act under the Minister of the parish to receive his directions, and to instruct the children in the Christian faith and practice, in the manner directed by him. He will no doubt take care that no improper books be put into the children's hands, no wrong principles instilled into their minds. This expedient will prepare the scholars for receiving with more advantage the personal instruction of the Clergy, who shall think of allotting a small portion of the Sabbath day to this important

important duty. The circumstances and situation of the several parishes in this kingdom, must be attended to, by those who wish to establish Sunday Schools. Upon this subject it is not my intention to enlarge; the present bishop of Chester has published a Letter upon this subject, printed both here and in England, to which I beg leave to refer those who would wish to countenance these useful establishments. One point only I must beg leave to observe, that to make them answer the important purpose of religion, the *residence* of the Clergy upon their respective parishes is a necessary ingredient. The Clergy must first be *enabled*, and then *required* to reside—they must be protected in their *property* and their *persons*; both of which have been, in the course of last summer (1786) violated, in a most extraordinary and unprecedented manner, throughout the greatest part of the province of Munster; the particulars of which are set forth by the present bishop of Cloyne, in a Pamphlet just published.

When the Clergy throughout this kingdom shall become resident in their respective parishes; when their property shall be so far settled and secured to them, that being exempted from the secular business and drudgery of the world, they shall be enabled to pay the proper attention to the business of their profession; when in every parish a gratuitous instruction in religion shall be opened for the poor of the parish, a reformation of manners will soon be the consequence of this happy change.

What I have principally in view by this postscript, is to lay before my readers a scheme, of publishing by subscription in the course of next summer, a few small tracts upon religious education, calculated for Sunday Schools—for the Charter Schools—or other Seminaries of religious education. Adapting these tracts to the different periods of instruction; gradually opening and unfolding the sublime truths of our holy religion, in proportion to the years and capacities of the learners. *For precept must be upon precept; precept upon precept; line upon line, line upon line; here a little, and there a little.* Isa. xxviii. 10.

These tracts which I shall distinguish by No. 1, 2, 3, are all to proceed upon one and the same plan, calculated gradually to explain and enforce, this essential doctrine, salvation of the world through Jesus Christ, and to train up youth,

youth, to the knowledge and love of God, and the love of man.

No. 1. To be adapted to the lowest class, to mere children, and to Christians of all denominations; where nothing difficult or abstruse shall appear. Price to subscribers 1*l.* 5*s.* per hundred, and singly 4*d.*

No. 2. Adapted to the second class, to contain an abridgment of an explanation of the Church Catechism, by question and answer, interspersed occasionally with such other instructions, as shall seem proper for their tender years. Price to subscribers 1*l.* 12*s.* per hundred, and singly 5*d.*

No. 3. Shall be a larger and fuller exposition of the Church Catechism, without question and answer, much resembling these last seven lectures. Price to subscribers 2*l.* 10*s.* per hundred, and singly 8*d.*

This last tract, being intended for grown-up persons, whom I shall suppose to have been before instructed, in the two former tracts, will I trust be esteemed a proper book for youth, not only to be last examined in, but also to be given to those, who shall have attended the Schools; and before they launch out into the world.

As this is I apprehend, a proper period of life, for young people to be brought to the Sacrament, the latter part of that work shall treat pretty largely upon that important subject; and a few prayers shall be proposed suitable to that solemn, salutary ordinance. This work may perhaps be found, to answer every rational end proposed by the *Week's Preparations*, without being liable to those inconveniencies, of which my xxi. lecture has made mention.

The public shall be troubled with no further applications to subscribe to these tracts, than what is contained in this advertisement. The subscribers names will not be published: and no smaller sum than *five shillings* English, will be received as a subscription.

Such of my readers as shall have perused these lectures, and approved of the plan here proposed, and shall wish to countenance it by their subscriptions, are requested to give notice, either to me, or to the printer hereof, or to Mr. George Robinson,

Robinson, bookseller, Pater Noster Row, London; and set forth how many of each number, they would chuse to take. Much profit to arise from these tracts, is neither expected nor desired; but whatever they may produce shall be applied in aid of two Sunday Schools in my own parish, where there are many poor families, and very few men of fortune, resident.

The subscription will be kept open until the first of September next, and no more will be ordered to be printed than shall be subscribed for.

In the mean time, any hints or advice upon the mode of conducting these tracts, with which the public shall honour me, I shall receive with thanks, and shall pay such attention thereto, as the importance of the subject deserves.

That part of No. 3, which is to treat of the Sacrament of the Lord's Supper, will also be printed separate from the rest, upon a larger type, and better paper. Which for distinction sake, I shall call No. 4. Price for twenty-five, 17s. for fifty, 1l. 12s. for an hundred, 3l. bound in sheep, or singly bound 9d. stitched a British 6d.

Grasbill, near Philipstown,

1st December, 1786.

WILLIAM DIGBY.

